One Hundred Years
of the
First Presbyterian Church
of
Augusta, Georgia

1804 – 1904

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Augusta Georgia

8th March 1925

J. T. Thurston
Pastor.

MEMORIAL

OF THE

CENTENNIAL ANNIVERSARY

OF THE

First Presbyterian Church

Augusta, Georgia

THE ANNIVERSARY EXERCISES

May Fifteenth to Eighteenth

1904

Press of
ALLEN, LANE & SCOTT,
Philadelphia.

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This Edition is Limited to Six Hundred Copies, signed by the Pastor.

This Copy is No.....

....., *Pastor.*

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1804 1904

TO THE MEMORY

OF OUR

LOVED MEMBERS IN THE CHURCH TRIUMPHANT,

AND THE

INFLUENCE OF THEIR DEVOTION

TO THE

STEADFAST DOCTRINES OF OUR MOTHER CHURCH

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Rev. J. T. Plunket, D. D., M. D., Pastor. (Frontispiece.)

First Presbyterian Church.

The Sunday-school and Library Building.

The Manse.

Badge in Color.

Preface

THE history of the Church, whether it be that of the Church universal or the records of a local branch, supplies a commentary which cannot be mistaken on the promise of our Lord that He would be with His disciples always. The purpose of this volume is to make a permanent record of the proceedings of the recent centennial celebration of this church. Those exercises will be remembered with profoundest satisfaction as long as life shall last by all those who were privileged to participate in them.

It is sought herein to preserve in a worthy form the proceedings of that memorable occasion; to garner up the wisdom of many minds and the fruitage of rich and manifold experiences; "to tell of the things which we have heard and know and which our fathers have told us." So much of the church's history as could be gathered is herein presented; able addresses on Education, Home and Foreign Missions are made record of; place is given the exercises of the Sabbath school on Centennial Sabbath, and under various and proper headings are set forth several phases of the centennial occasion itself, and also the activities by which we have sought to glorify God.

The admirable sermon of Rev. Dr. G. B. Strickler on "The Distinctive Doctrines of the Presbyterian Church" is reluctantly omitted in the volume because the distinguished author says, "I am anxious to present, some time in the future, our distinctive doctrines in a popular form that will commend them to some who now are prejudiced against them." We shall anticipate this intended work from Dr. Strickler with confidence in its great polemical value.

The things which are herein presented are published that we may have them for our own future reference and for the edification of the generations that are to come after us.

The effort has been to prepare such a memorial as that every member of this church and many others will desire to have a copy as their own. If this comely volume, freighted as it is with the story of God's goodness to us and of our service in His cause, does not find large and loving place in the hearts of all of our people, and does not stimulate the future life and work of the church, its mission will be a failure and those who have labored in its publication will be disappointed. In sending the Memorial forth, the editors follow it with grateful memories of pleasant hours spent in its preparation, and with the prayer that the Great Head of the Church will bless the spirit which inspired the occasion and is sought to be preserved within its pages.

THE PASTOR.

Editorial Committee

MRS. MARY C. WADLEY, *Chairman;*
MRS. B. F. BROWN,
MRS. J. W. MOORE,
MRS. GEORGE R. SIBLEY,
MRS. F. M. STOVALL.

An Appreciation

It is our pleasure to acknowledge gratefully the thoughtful kindness of our Pastor, whose letters of sympathy and love imparted bright hope and restful peace to the aged, the sick, and the bereaved, providentially absent from our joyous centennial.

Most deeply do we appreciate the successful efforts of all the committees and their generous remembrance of the poor; while loving hearts and tender hands made beautiful with floral gifts the last resting places of former pastors and co-workers in Christ's vineyard.

Editorial Committee.

Invitation

1804 1904

The First Presbyterian Church

of Augusta, Georgia

requests the pleasure of your company at a

Reception

in celebration of its Centennial

Tuesday evening, May seventeenth

at half after nine o'clock

Telfair Building.

Centennial Ode

By Miss May Eve.

God's Building

Ye are God's building.—I. Cor. iii. 9.

Upon this consecrated spot—
Sunshine or shadow, joy or tears—
A sacred edifice has stood
For God and heaven a hundred years.
A lighthouse on the shore of time,
Across the blackness of the night,
Where waves are beating on the rocks,
It ever sends its guiding light.

And yet a structure stands more fair,
Where silently the stones are placed;
No sound of hammer is ever heard,
For there the hand of God has traced
Upon each stone His sacred name
As one by one He builds them on;
And aye, this building yet shall stand
When rocks have crumbled and have gone.

So through the hundred years that's gone
This inner building rose so fair,
And many a stone is added on
That's chiselled in that house of prayer;
And in another hundred years,
When worshipers are gathered there,
A mighty structure, pure and white,
Shall glisten in the upper air.

Programme

SUNDAY, MAY 15TH, 1904

11.00 A. M.

"Distinctive Doctrines of the Presbyterian Church."

REV. G. B. STRICKLER, D. D., LL. D.,
Union Theological Seminary, Richmond, Va.

3.30 P. M.

Exercises for the Children in Church Auditorium.

8.30 P. M.

"A Century of Home Missions."

REV. S. L. MORRIS, D. D.,
General Assembly's Secretary of Home Missions, Atlanta, Ga.

MONDAY, MAY 16TH, 1904.

11.00 A. M.

"An Historical Sketch of the Local Church."

Prepared by MRS. THOMAS P. BRANCH,
Read by the Pastor, REV. J. T. PLUNKET, D. D., M. D.

8.30 P. M.

"A Century of Foreign Missions."

REV. FRANCIS R. BEATTIE, D. D., LL. D.,
Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

TUESDAY, MAY 17TH, 1904.

11.00 A. M.

"Presbyterianism and Education."

REV. F. H. GAINES, D. D.,
President Agnes Scott Institute, Decatur, Ga.

8.30—9.30 P. M.

(Church Auditorium).

Greetings from Sister Denominations of the City.

9.30—11.00 P. M.

(Sunday School and Library Building).

Reception.

Music.

Refreshments.

Quotations from Pastoral Letter to Executive Committee

"The prevailing spirit of every service should be, 'When I remember all thy mercies, O God, I will come into thy courts with thanksgiving and renew my vows unto thy Holy name.' Unless we make the occasion deeply spiritual, a holy day as well as a holiday, we shall miss the best in it all. Let that fact be stressed."

* * *

"While everything is to be up to the standard gastronomically, intellectually, and æsthetically, yet the vital breath of it all is love to God, the God of our fathers and our God."

* * *

"Altogether our aim is to magnify the good hand of God, whose memorial this is that we observe; to give uplift to our own people, deepening their love and loyalty to the Mother Church, and to make impress on the community, emphasizing 'What a Presbyterian Church stands for in our country.'"

Committees

ONE HUNDREDTH ANNIVERSARY

Executive Committee

Mrs. James W. Moore, *Chairman;*
Mrs. A. H. Baker,
Mrs. Robert A. Fleming,
Mrs. William A. Reid,
Mrs. George R. Sibley,
Mrs. F. M. Stovall,
Mrs. J. Miller Walker,
Mrs. J. W. Wallace,
Mrs. Moses Wadley.

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Mr. H. H. Alexander,
Mr. William E. Benson,
Mr. C. E. Clark,
Mr. D. B. Dyer,
Mr. James D. Dawson,
Mr. Frank E. Fleming,
Mr. James L. Fleming,
Mr. Charles T. Fargo,
Mr. C. B. Garrett,
Mr. John Moore,
Mr. Philip North,
Mr. Jacob Phinizy,
Mr. Joseph S. Reynolds,
Mr. Joel Smith,
Mr. John T. Shewmake,
Mr. Samuel Tannahill,
Mr. J. Miller Walker,
Mr. Walker Wallace,
Mr. Maurice Walton,
Mr. Charles E. Whitney,
Mr. J. P. Wood.

Memorial Committee

Mr. John A. North.

Invitation Committee

Mrs. B. F. Brown, *Chairman;*
Miss M. E. Bailie,
Mrs. O. R. Eve,
Miss Olive Eve,
Mrs. J. C. Fargo,
Miss E. Harper,
Miss Mary North,
Miss Rachel Reid,
Mrs. J. W. Westmoreland,
Miss Irma Wilcox,
Rev. J. T. Plunket, D.D., M.D.
Ex Officio.

Reception Committee

Rev. Dr. and Mrs. Plunket,
Rev. Dr. and Mrs. Burwell,
Mr. and Mrs. T. W. Alexander,
Mr. and Mrs. W. M. Alexander,
Mr. and Mrs. A. W. Anderson,
Mr. and Mrs. Charles F. Baker,
Mr. and Mrs. P. J. A. Berckmans, Jr.,
Mr. and Mrs. H. A. Brahe,
Mr. and Mrs. B. F. Brown,
Mr. and Mrs. Oswell R. Eve,
Mr. and Mrs. Charles T. Fargo,
Mr. and Mrs. Porter Fleming,
Mr. and Mrs. William H. Fleming,
Mr. and Mrs. Carleton Hillyer,
Mr. and Mrs. James U. Jackson,
Mr. and Mrs. William E. Jackson,
Mr. and Mrs. H. G. McLaws,
Mr. and Mrs. H. M. North,
Mr. and Mrs. Jacob Phinizy,
Dr. J. D. and Miss Gertrude Plunket,
Mr. and Mrs. F. B. Pope,
Col. and Mrs. J. R. Randall,
Mr. and Mrs. William S. Roberts,
Mr. and Mrs. F. M. Stovall,
Mr. and Mrs. R. A. Scott,
Mr. and Mrs. J. Miller Walker,
Mr. and Mrs. William C. Wardlaw,
Dr. and Mrs. George A. Wilcox,
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Miss S. G. Ansley,
Mrs. Henry Beeman,
Mrs. A. H. Baker,
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Mr. George P. Butler,
Mrs. T. D. Caswell,
Mrs. A. M. Cuthbert,
Mrs. Mary Miller Eve,
Dr. Hinton Eve,
Mrs. R. A. Fleming,
Mrs. Pauline Flisch,
Mr. H. A. Flisch,
Mrs. W. A. Garrett,
Mrs. Harriet Gould,
Mrs. John K. Jackson,
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Mrs. Robert Schley,
Mrs. William C. Sibley,
Mrs. George R. Sibley,
Mr. O. M. Stone,
Mrs. A. C. Vason,
Mrs. J. W. Wallace,
Mr. Fielding Wallace,
Mr. John Walker,
Mr. Warren Walker,
Miss Charlotte Wardlaw,
Mr. J. B. White,
Mrs. Seymour M. Whitney,
Mrs. Ann M. Winter.

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Mrs. W. G. Addison,
Mrs. W. S. Burton,
Miss M. R. Campbell,
Mrs. Charles D. Carr,
Mrs. A. H. DeVaughn,
Miss Sadie G. Eve,
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Miss Mabel Greene,
Mrs. William C. Kellogg,
Mrs. Huguenin McLaws,
Miss Marion Rood,
Mrs. A. J. Salinas,
Mr. John T. Shewmake,
Miss Nellie Wadley,
Miss S. J. Wilcox,
Mrs. F. E. Whitney,
Mrs. Howard V. Wilcox,
Mr. John Whitney.

Electrician

Mr. Frank E. Whitney.

Decorating Sunday-School Building

Mrs. T. W. Alexander, *Chairman;*
Mrs. W. M. Alexander,
Mrs. E. B. Baxter,
Mrs. P. J. A. Berckmans, Jr.,
Miss Carrie Crane,
Mrs. Harold Eve,
Mr. O. B. Eve,
Mrs. Bernard Franklin,
Mrs. H. H. Malone,
Mrs. William Martin,
Mrs. Ernest North,
Mrs. Charles Whitney.

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Mrs. A. H. Baker,
Mrs. J. L. Bowles,
Mrs. C. A. Cumming,
Miss Mary Craig,
Mrs. Walter Cameron,
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Mrs. Emmerson,
Mrs. Elmore,
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Mrs. William T. Field,
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Mrs. James H. Hollingsworth,
Mrs. Lou Scales Jackson,
Mrs. Robert Potter,
Mrs. Walter Pearce,
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Mrs. Remsen,
Mrs. William A. Reid,
Mrs. Dudley G. Stebbins,
Miss Anna Thew,
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Mrs. Thompson,
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Mrs. J. W. Wallace,
Miss Lula C. Walton,
Mrs. Samuel Weisiger,
Mrs. George H. Wells,
Mrs. Nisbet Wingfield,
Mrs. P. M. Whitman,
Mrs. T. R. Wright.

Table

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Mrs. T. B. Branch,
Mrs. W. J. Cranston,
Mrs. James U. Jackson,
Mrs. H. G. Jeffries,
Mrs. Jacob Phinizy,
Mrs. F. B. Pope,
Mrs. N. A. Teague,
Mrs. Maurice Walton

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Miss Rachel Reid, *Vice-Chairman;*
Miss Minnie Adams,
Miss Eunice Baker,
Miss Mary E. Bailie,
Miss Margaret Bailie,
Mr. John Bailie,
Miss Annie Branch,
Mr. Arthur Bryngelson
Mr. Louis Burdell,
Miss Collette Burhans,
Miss Mary R. Campbell,
Miss Flewellyn Carter,
Mr. Sidney Clancy,
Miss Sadie Cranston,
Miss Hannah May Denning,
Miss Kittie Belle Denning,
Miss Katie Lee Ellington,
Miss Sadie A. Eve,
Miss Olive Eve,
Miss Sadie Garland Eve,
Miss Jennie Falks,
Miss Belle Fargo,
Mr. John Fargo,
Mr. Harvey Ferris,
Mr. Claude Fleming,
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Miss Lula Harper,
Miss Mamie Harper,
Mr. Walton Harper,
Mr. Thurman Hattaway
Miss Minnie Hilton,
Mr. Grady Hollingsworth,
Mr. William F. Holman,
Mr. William Holmes,
Mr. Clifford Hughes,
Mrs. J. P. Hughes,
Miss Emma Georgia Hull,
Miss Lucy Ingram,
Mr. E. L. Johnson,
Miss Kathleen Lowe,
Mr. Carl Meyer,
Miss Gretchen Meyer,
Miss Helen Meyer,
Miss Florida Moore,
Mr. Henry Neese,
Miss Effie May Niebling,
Miss Annie Owens,
Miss Mary Plank,
Miss Ann C. Phinizy,
Miss Alida Potter,
Miss Elizabeth Reid,
Miss Edith Remsen,
Mr. Percy Reynolds,
Miss Marion Rood,
Miss Mabel Sandstrom,
Mr. Oscar Sandstrom,
Miss Anna Belle Sibley,
Miss Louise Smith,
Miss Fanny Stebbins,
Mr. Harry Stoy,
Mr. William Tommins,
Miss Maggie Urquhart,
Miss Eugenia Walton,
Miss Eliza Wardlaw,
Miss Josie Wardlaw,
Mrs. Frank Whitney,
Mr. John Whitney,
Miss Mattie Wright.

Lookout

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Mr. T. G. Bailie,
Mr. R. D. Crocker,
Mr. H. G. McLaws,
Mr. Henry North,
Mr. Alex. Rae,
Mr. J. Miller Walker.

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Mr. Louis Burdell,
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Mr. H. H. Coskery,
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Mr. James Harper,
Mr. R. L. Hunter,
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Mr. Frank Moore,
Mr. Frank North,
Mr. Paul Wood Plunket,
Mr. Joseph S. Reynolds,
Mr. Robert Rood,
Mr. George Sibley,
Mr. Fielding Wallace,
Mr. Walker Wallace,
Mr. John Walker,
Mr. William Wardlaw
Mr. John Whitney.

Guards and Assistants

Andrew J. Winter, *Chairman;*
Fannie M. Winter,
Jennie Walton,
Gillie H. Robinson,
Mary D. Paschal

Greetings

THE First Presbyterian Church, Augusta, Georgia, the birthplace of the Presbyterian General Assembly in the United States, upon the occasion of the church celebrating the centennial of its organization, sends greetings to the Assembly.

J. T. PLUNKET,
Pastor.

MOBILE, ALA., May 21st, 1904.

Rev. J. T. Plunket, Augusta, Ga.:

The Assembly communicates its hearty congratulations to the First Presbyterian Church of Augusta, Georgia, upon the occasion of the celebration of its centennial. Second Corinthians, thirteenth chapter, fourteenth verse: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

W. A. ALEXANDER,
Stated Clerk.

FIRST PRESBYTERIAN CHURCH,
AUGUSTA, GA.

Story of the First Presbyterian Church of Augusta, Georgia

By Mrs. Thomas P. Branch.

IN the year 1804 the First Presbyterian Church in Augusta, Georgia, was organized. In 1750, seventeen years after Oglethorpe made his first settlement in Georgia, and only fifteen years after the christening of our little town, a church had been built. It was under the jurisdiction of the Church of England, was named St. Paul's, and was destroyed at the outbreak of the Revolutionary War. In 1783 the Grand Jury, in their presentments to the court, state that there was not a place of worship in the town. The church property had been given to the trustees of the Richmond Academy, but this action of the Grand Jury resulted in the building of the second St. Paul's on the site occupied during the war by Fort Cornwallis. Episcopacy had fallen into disfavor, and the new building was intended at the time of its erection for the use of all denominations.

For the first ten years the clergyman in charge was an Episcopal rector, but in 1804 the Presbyterians of the flock organized themselves into a church and the trustees of the Richmond Academy agreed to lease the building to them for a year. The Rev. Washington McKnight was called to the pastorate. Messrs. John Taylor, William Fee, and George Watkins were

ordained elders, and the sacraments were regularly administered. Mr. McKnight's term of office was a short one. He lies buried in St. Paul's churchyard, and his monument there bears the inscription: "In memory of the Rev. Washington McKnight, who departed this life on the 5th of September, 1805, aged 26 years. By an affectionate father."

In a brief but touching memorial the Session bore witness to the unaffected piety and Christian worth of this young clergyman, who laid the foundation stone of Presbyterianism in Augusta. After the death of Mr. McKnight the congregation worshiping in St. Paul's was without a pastor until July 3d, 1806, when a call was presented to the Rev. John R. Thompson, a licentiate of the Presbytery of New York, and then rector of the Richmond Academy. The call was accepted, and Mr. Thompson entered on his duties on the 9th of May, 1807. He was ordained by the Presbytery of Hopewell. Mr. Thompson's first ministerial act was to call for an election of elders, as only one of the original three remained. The gentlemen chosen by the members of the church were Mr. Thomas Cumming, Mr. Oswell Eve, and Mr. Augustus Moore. Mr. Cumming had just finished his office as intendant or mayor of the town, and continued during the remainder of his life to render most valuable service to the church and the community.

At the death of Mr. McKnight the membership of the church consisted of the following thirteen persons: Mrs. Elizabeth McKinne, Mrs. Mary Herbert, Mrs. Mary Montgomery, Mrs. Ann Murray, Mrs. Eliza Reid, Mrs. Mary Murren, Mrs. Stallings, Mrs. Naylor, Mrs. Priscilla Sims, Miss Susan Bird, Dr. John Murray, Mr. Thomas Sandwich, and Mr. John Taylor. At the date of the

election of the new elders the membership of the church had increased to twenty-seven by the admission of the following persons: Mrs. Mary Hobby; Mr. Thomas Cumming, Mrs. Ann Cumming, his wife; Mr. Oswell Eve, Mrs. Ann Eve, his wife; Mr. Augustus Moore, Mrs. Keziah Moore, his wife; Mrs. Margaret Sandwich, Mrs. Ann Barrett, Mrs. Ann Gardner, Mrs. Catharine Stiles, Mrs. Catharine Watkins, Mrs. Rebecca Moore, Miss Catharine Course.

During the five years in which our people worshiped in St. Paul's Church the pew rents supplied all financial demands, *i. e.*, the minister's salary and current expenses. In 1808 we find the following statement: "Pastor's salary, $800.00; Clerk of the church, $100.00; Sexton, Zachariah Bell, $50.00." We also find the following entry: "Session then proceeded to appoint a person to lead the musick, and Mr. Isaac Jarvis was chosen, with a salary of $100.00 a year." Another order of the same date directs the purchase of "fifty tokens" for the use of the church. These "tokens" were no doubt similar to those in use for many years in the Scotch Presbyterian churches, and somewhat resembled small coins, but were oval in shape and bore on one side a few words of Scripture and on the other the name of the church which issued them. They were distributed a week before the communion service was held, and they were collected as the last hymn or psalm before the ordinance was being sung. The object of admission by token was to prevent unworthy persons or those not in membership with any orthodox church from receiving the sacrament. Another order of Session directs that "a sounding board be placed over the pulpit of St. Paul's, said board to be of such form and dimensions as the minister may direct."

The Presbyterian Church has always been a missionary Church in spirit, and in the same year, 1808, a quaintly-worded entry tells us that the pastor received a letter "from a respectable source in Wilkes County" requesting, in behalf of many religious persons residing there, the attendance of Mr. Thompson to assist in organizing a church at Smyrna, and adding that the elders "saw the propriety of said request, and cheerfully agreed thereto." A contribution of twenty-five dollars was also sent to Mr. Hall, "a missionary from the Synod of the Carolinas."

In the year 1808 Mr. Thompson, accompanied by one of his elders, journeyed to Charleston to attend a meeting of Presbytery—and railway trains were still twenty years in the future! We would like to know how those good men traveled to "the city by the sea"; how long they were on the way, and with what adventures they met; whether dusky faces peered at them from behind the trees of the forest, and under what hospitable roofs they found shelter by night.

The difficulty of travel in those days was great. It is recorded that a prominent man of the time journeying from Florida to Washington City, and not being in the full vigor of manhood, died of fatigue in Augusta, and is buried in St. Paul's churchyard. No such untimely fate, however, befell Mr. Thompson and his elder—they returned from Charleston in safety.

On the 2d of May, 1809, the yearly application to rent the pews in St. Paul's was made to the trustees of the Academy; it was refused, on the plea that liberality required the church to be thrown open to all applicants alike. "Thereby," says the record, "they have in effect, it is feared, as regards usefulness, closed the doors to all." Besides the question of liberality,

however, there seems to have been the very practical one of lack of room.

During the rectorship of the Rev. Mr. Boyd, which began in 1794 and lasted until 1799, there was very little interest taken in religious matters; but when the Rev. James P. Hull came to Augusta to preach, by the invitation of a number of citizens, the attendance at church increased to such an extent that the seating capacity of St. Paul's was unequal to the emergency.

In Mr. Thompson's day the church, no doubt, may have been uncomfortably filled, for it is known that one of the Presbyterian elders had been advising his brethren in the faith to "colonize." As there were only thirteen actual members, we suppose the attendance of persons who were not members must have been large. As the trustees, however, had issued their mandate, the Presbyterians could no longer reign supreme in St. Paul's. Their office bearers seem to have shown spirit and energy in the emergency. They made a canvass of the community, stating their case and their inability to pay their pastor's salary. The amount was soon collected,, and then a subscription list was opened for the purpose of building a Presbyterian church.

One year previously some members of the congregation had indeed made an application to the Legislature of Georgia. In it they requested permission for certain individuals, as trustees, to incorporate a Presbyterian church in the name of "Christ Church," said church building to be erected on a lot on the Commons of Augusta. In 1808 an Act was passed authorizing and requiring the conveyance of such a lot to the seven trustees and their successors. "This

Act is signed by Benjamin Whittaker, Speaker of the House of Representatives, and Henry Mitchell, president of the Senate, and approved December 16th, 1808, by Jared Irwin, Governor." The following persons were named as trustees: John Taylor, James Pearre, John Wilson, Sr., Thomas Cumming, John Campbell, John B. Barnes, and William White. The Act of incorporation bears date of one year later, and on May 3d, 1809, the necessary papers were turned over to the trustees. The Building Committee consisted of Dr. John Murray, Messrs. David Reid, Robert Cresswell, Oswell Eve, and Ferdinand Phinizy. The plans for the church were furnished by Mr. Robert Mills, of Philadelphia. The building when finished was to measure 170 feet long by 70 feet wide; two large doors were to open east and west, near the south end of the church. The main entrance is unchanged to-day. The steeple and the pews in the galleries were added in 1818; the steeple was not called for by the original design of the church. Two large stoves were to constitute the heating apparatus, and the pulpit was to be high above the people, as the custom of the day demanded. The plans were accepted and the foundation stone laid July 4th, 1809, by Dr. John Murray, and the work moved on apace.

As the church neared completion two of the Building Committee were discussing the important question of finances. One of the gentlemen remarked: "I think you and I must make up the deficit." "How much is it?" inquired his friend. The first speaker held up the fingers of one hand. The friend agreed to do his part, but when his obligation was put before him in writing and he found himself bound to contribute one-half of $5000 he was panic-stricken. "Thousands,

thousands!" he exclaimed; "I thought you meant hundreds!" Whether the good man rose to the occasion or not we do not know, but the church was finished and opened for worship May 17th, 1812. It was a great day in Augusta. Mr. Thompson preached from the text: "How amiable are thy tabernacles, O Lord of hosts." Psalm lxxxiv. 1. About seven hundred people were present, and the "publick prints" tell us that "no congregation was ever more seriously attentive." In the afternoon Rev. Dr. Keith, of Charleston, preached from the text: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

The form of admission to membership, with which many of us are familiar, was first used in the early days of the new church.

The question has been asked: "Where did the Presbyterians worship between the years 1808 and 1812?" We have no accurate information except as regards one service. On Sunday, the 29th of March, 1812, they met in St. Paul's, and a collection was taken up to defray the expenses of a delegate to the General Assembly.

There is an interesting item given to us under the date of April 16th, 1816. An application for financial aid had been sent to the Session from Princeton Theological Seminary; it was read to the congregation, and it was unanimously resolved that the sum of $250 should be devoted to the partial endowment of a chair in that seminary. It was to be paid quarterly, in instalments of fifty dollars each. About this time the want of additional sacramental vessels was felt in the church, and as no arrangements for lighting the auditorium had ever been made, Mr. Thompson, who was about to leave for a Summer at the

North, was requested to buy silver and lamps. The purchases were not made, and Mr. Thompson never returned to his charge. He died at the North in the Summer of 1816. His congregation loved him in life and sincerely mourned his early death. The trustees of the Academy also agreed to wear a badge of mourning for six weeks.

Two years previous to his departure for the North Mr. Thompson had buried his young wife. A monument to her in St. Paul's churchyard bears the inscription: "In memory of Eliza Thompson, wife of the pastor of the Presbyterian church, who departed this life July 14th, 1814, aged 21 years. She 'walked with God, and was not, for God took her.'"

During the pastorate of Mr. Thompson seventy-four persons were added to the church. It is a great temptation to linger over the details of those early days. The little town lying as it did on the banks of the beautiful river, guarded by its churches,—one on the north and one on the south,—and with the echoes of recent conflict hardly stilled on the air, is a picturesque, almost a romantic spot.

In that far-off day the inhabitants of the little town seem to have been an earnest and sincere people—generous, too; and in the meagre records of the old Session book there are glimpses of kindness and tenderness of feeling and of old-fashioned and formal courtesy; so we read that when Mr. Thompson's health required a change of air and scene the Session consent unanimously that the "meditated journey is expedient and proper," and cheerfully recommend it as "a means whereby our pastor may be restored to health and fitted for usefulness, and in order that he may enjoy the full benefit of the intended relaxation

we would, with a respectful deference to his own feelings and judgment, mingled with tender solicitude for his health, recommend him to abstain from preaching in his absence." Neither the change of air, as we have seen, nor the love and solicitude of his people, could prolong the life of the pastor, and perhaps it is a tribute to his memory that the church remained vacant for four years after his death.

The people were not easily satisfied in a successor. In 1820 the Rev. William Moderwel was called to the church and was installed by the Presbytery of Hopewell in November, 1821. Early in Mr. Moderwel's ministry the need of a lecture room was felt, and Mr. Hobby, an elder, was authorized to apply to the trustees of the Augusta Free School for the use of a room on the second floor of their building. By order of the Session outside steps were added to the building in order that the room could be entered from the orphan asylum alley. The meetings of the Presbytery of Georgia were held here in November, 1822.

We have no authentic record of the Sunday school of this period. A small sheet, brown and discolored with age, gives a report of one year's work, but it bears no date, and is only supposed to be for the year 1815. We naturally presume that the room over the free school was used for the sessions of the Sunday school until 1834, when, by the generous bequest of Mr. Thomas Cumming, the building on the corner of McIntosh and Ellis Streets came into the possession of the church.

In 1826 Mr. Moderwel resigned his charge. During his ministry and in the years intervening between him and Mr. Thompson one hundred and twelve persons were admitted to membership. Mr. Moderwel

kept alive the missionary spirit in his people. In 1825 fifty dollars were sent to the "Missionary Society of Georgia, recently established." Nor did he forget the poor of his own church, for it was in his day that the custom (still prevailing) of taking up a collection for them on Sacrament Sunday was established.

During the year 1827 there were two pastors in charge, the Rev. S. S. Davis, D. D., and the Rev. S. K. Talmage. When Mr. Davis resigned on account of delicate health, Mr. Talmage remained in charge. About this time a small church in Harrisburg was built. By an Act which had been passed in 1825, Timothy Edwards, M. M. Payne, Joseph Hutchinson, Robert Thomas, and James Primrose were incorporated as the trustees of the Harrisburg Presbyterian Church, in the village of that name in the county of Richmond. About the year 1827 the church was built, we suppose, in part, by the exertions of the trustees. We know that the Misses McDowell, Dr. Davis, and a Mrs. Smelt, living on the Sand Hills, were much interested. A Sunday school was organized and kept up for a number of years.

The building lately passed into the hands of another denomination; it has since then been rebuilt, and is known now as St. Luke's Methodist Episcopal Church. During Mr. Talmage's pastorate the Ladies' Foreign Missionary Society was born. But as the history of that lusty child, its growth, maturity, and ripe old age, has been written already, we shall make no further mention of it here.

In 1830 an auxiliary to the Domestic Missionary Society was organized, and each member of the church was asked to contribute fifty cents a month. The subscription the first year amounted to $126. And

so that, in those days, the two great branches of missionary effort grew and prospered side by side.

In 1835 Mr. Talmage resigned his charge in order to accept a position in Oglethorpe University. In the interval, between the departure of Mr. Moderwel and the installation of the joint pastors, ninety-four persons joined the church. In the years 1827 and 1835 one hundred and thirteen were admitted.

The elders under Mr. Talmage were Mr. W. J. Hobby, Mr. William Robertson, Joel Catlin, Ralph Ketchum, and James McDowell. Mr. Hobby was asked by Session to prepare a brief history of the church. As he owned and operated a printing press and was an interested member, there was suitability in his selection as historian; but we have no record that he granted the request. Mr. McDowell was an elder for many years. He was a Scotchman, with all the prejudice of his race against innovations in worship. Mr. W. T. Gould, afterwards judge, and a man of great intellect and force of character, was also a musician, and was much interested in getting up a subscription for the purchase of an organ. A congregational meeting was called, and after listening to the arguments in favor of the instrument, Mr. McDowell astonished those present by rising and demanding the chapter and verse of Scripture by which we were given permission to praise God by machinery!

There is another incident in connection with the purchase of the organ: Mr. Robert Campbell, a church member of the old school, and a man respected by the whole community for his sterling virtues, was also opposed to the innovation. One day he met Judge Gould, and asked why he (Mr. Campbell) had not been called on for a subscription. Judge Gould replied: "Because, Mr. Campbell, I knew you did not wish to

have the organ." "That makes no difference," said Mr. Campbell; "when the majority of the members of the church have decided the matter, it is my duty to put aside personal feeling and assist as well as I may." These incidents belong probably to a later period, but the exact date of the purchase of the organ is not recorded.

Before leaving Mr. Talmage's pastorate, we must mention the organization of a church in Hamburg. Twenty members asked to be dismissed from our church on account of the difficulty of attending its services, their homes being situated on the other side of the Savannah River. Among the names were those of Mr. and Mrs. D. L. Adams, Mr. and Mrs. Thomas Cobb, and George M. Thew. In later years the Hamburg church was abandoned, and the founders of it, or such of them as remained, returned to their accustomed places.

In the year 1837 the Rev. Alexander Cunningham was requested to occupy the pulpit for one year, and in 1838 he received a call from the congregation. Mr. Cunningham and his Session seem to have had the spiritual welfare of the youth of the congregation very much at heart. Parents were requested to send their children to the lecture room on Saturday afternoon for instruction in the Shorter Catechism. Whether the attendance was large and regular, we have no means of ascertaining. In April, 1842, Mr. Cunningham tendered his resignation, leaving the church with ninety-six members added during his pastorate. In June, Mr. Charles Dod was asked to supply the pulpit until November, when he was duly elected pastor, ordained and installed by Hopewell Presbytery.

The elders at this time were William Sheehan, Porter Fleming, and Dr. Paul Eve. Messrs. B. B. Hopkins, Benjamin Hall, and John R. Dowd were elected in 1844. In writing of this time, or any time in the history of a church, we would like to say that the members of it dwelt together in unity—that peace always reigned and brotherly love prevailed. To do so of this period and one or two others would not be in accordance with the records; but at this date and on this occasion it would be neither pleasant nor profitable to tell the tale of such dissensions.

The Rev. Alonzo Church, Chancellor of the University of Georgia, was asked to come to Augusta and preach to the people, in the hope that he might reconcile the conflicting parties. He came in the Autumn of 1845, and preached a fine sermon from the text: "Pray for the peace of Jerusalem." On the 6th of December of the same year, however, Mr. Dod resigned his charge. Sixty-three persons joined the church under his ministry. He seems to have been an earnest man and faithful in the discharge of his duties.

The Rev. Ebenezer Rogers was installed by the Presbytery of Hopewell in December, 1847. Dr. Rogers was a home missionary as well as an able speaker. In his day a parochial school was begun and carried on in a room on the upper part of Greene Street; then a lot was bought and a church was built. The dedication sermon was preached in May, 1851, by the chosen pastor, Rev. W. H. Thompson. After Mr. Thompson came the Rev. W. S. Hughes, who labored faithfully for several years; but after Dr. Rogers left Augusta interest declined, and in 1856 the congregation was disbanded by order of Presbytery, and the

members recommended to return to the parent church. The building thus deserted was turned over to the colored people and ultimately purchased by the Methodist Episcopal denomination for $3500.

It stands on the original lot at the corner of Greene and Kollock Streets, and is known as Union Baptist Church (colored). During the war a number of the ladies of the First Presbyterian Church had held a school for colored children in this building.

During Dr. Rogers' ministry a parsonage was bought. It was situated on the north side of Greene Street, near McIntosh. This purchase, in connection with the other church property, gave the Presbyterians in Augusta holdings to the value of $40,000 unincumbered. On the 16th of October, 1853, Messrs. David L. Adams and John Craig were ordained to the eldership. Dr. Rogers resigned his charge in December, 1853. He was requested by the congregation to reconsider, but declined to do so.

In the Spring of 1856 the Rev. Robert Irvine, D. D., of Hamilton, Canada West, was asked to preach in the vacant pulpit. Feeling that an acceptance might be construed into a desire for change of residence on his part, he was obliged to decline. He had then no thought of leaving Canada. For five years temporary pastors filled the pulpit of the First Presbyterian Church. Rev. D. H. Porter and the Rev. Hiram Bingham were two of these. The Rev. John F. Baker was called to the church, and at a later date the Rev. John A. McClung, but both gentlemen were prevented by unforeseen circumstances from accepting the pastorate.

On the 18th of December, 1857, Rev. Joseph R. Wilson, D. D., an Ohioan by birth, and then pastor of a church in Staunton, Va, was called, and ac-

cepted the charge of our church. He was installed on the second Sabbath of January, 1858. In February, 1860, the trustees and congregation, wishing to provide a more commodious home for their clergyman, the present "manse" was purchased from Mr. A. H. Jones; the house then occupied by Dr. Wilson was taken in exchange, and a sum of $4000 paid additionally. The following gentlemen were elected to the eldership in 1860: Messrs. James W. Bones, Jesse Ansley, and Dr. Joseph Jones.

And now, in the midst of the mass of uninteresting detail, incident to the minutes of any society, be it secular or religious, we come to the history of a time when the spirit of war breathed even upon the dry bones of Session records, and made them leap bone to bone until they stand before us,—live things, breathing the very spirit of the times. On the twelfth day of April, 1861, the first gun was fired at Fort Sumter. In May of the same year the General Assembly met in the "City of Brotherly Love," and Rev. Dr. Gardner Spring, of the Brick Church, New York, rose and offered the famous resolutions by the adoption of which secession became an act of treason. It was a solemn moment indeed for the men of the South; to remain in the Assembly was impossible; to leave it was to sever their connection with the Church in which they had grown to manhood, to which they were attached by the ties of long and happy associations; in the convocation of which they had knelt in prayer with their brethren, and had taken sweet counsel with them. The cause of separation was not one of faith but of politics. In vain Rev. Dr. Charles Hodge, of Princeton, indorsed by fifty-seven members of the Assembly, protested against a decision which virtually made

a political question a test of Church membership, and in doing so violated the Constitution of the Church and usurped the prerogative of the Divine Master. After the adoption of the resolution there was no course open to the Presbyterians of the Southern States but to say farewell to the High Court of their Church. They departed, to meet in Atlanta and appoint delegates to a new General Assembly, which was opened in the building where we sit to-day.

Rev. Dr. Palmer, of New Orleans, was Moderator of that Assembly; Rev. Dr. Waddell, Stated Clerk; Rev. Dr. J. R. Wilson, Permanent Clerk. Rev. Dr. Thornwell, that great leader in the Church, as chairman of the committee, was requested to prepare an address to "All the churches of Jesus Christ throughout the earth," setting forth the reasons for the Southern Presbyterians forming themselves into a body corporate and organic. Here is Dr. Wilson's description of the scene, written twenty-five years after: "The thrill of that hour is upon me now. The house was thronged—galleries and floor. The meagre person of the intellectual athlete (Dr. Thornwell) occupied a small space in the front of the pulpit, and so near as to gain from its framework a partial support, for even now he felt the approach of fatal disease. Every eye was upon him, and every sound was hushed as by a spell, whilst for forty historic minutes this Calvin of the modern Church poured forth such a stream of elevated utterance as he of Geneva never surpassed, his arguments being as unanswerable as they were logically compact."

Testimony indeed, written and oral, bears witness to the fact that the sessions of that Assembly were marked by rare calmness and dignity and by the ab-

sence of rancor and bitterness. In reading of the meetings, of the solemn addresses of Dr. Palmer and other clergymen, one is reminded of that great day in Edinburgh in 1843, when the Free Churchmen of Scotland, with Dr. Chalmers and Dr. Candlish at their head, walked out of the Assembly of the Established Church and organized themselves into a separate body in Tanfield Hall. The action taken by these men, so widely separated by time and distance, so very near in their adherence to duty as they saw it, was not in either case hasty or immoderate. In both instances it was calm and deliberate, the result of prayerful conviction; the peace of God had descended upon them.

During the Summer of 1863 Dr. Wilson served as an army chaplain, acting under the Board of Home Missions, then established in Columbia, S. C.

A very important piece of missionary work in our church was begun in the year 1867 and lasted without interruption till 1872. This was a sewing school for children whose parents were employed in the Augusta factory, and to Mrs. Anne McKinne Winter we give the appreciation and admiration which is due the leader of such a work.

Mrs. Winter induced a number of these children to attend the Sunday school of our church, then invited them to come to her home one morning in each week, and for three hours Saturday after Saturday she and her assistants gave their time and attention to the little ones. They were taught to sew neatly, and then to cut out, and the garments they fashioned were given to them by their instructors. Of the labor of teaching such a class only those who have done it can testify. Of the good accomplished

thereby there is testimony in the church books in the names of members who once sat in Mrs. Winter's library and took their first uncertain stitches, while they learned lessons of gentleness and courage and noble behavior from the books one of the teachers read at intervals to them.

After the battle of Chickamauga, in September, 1863, our church was used as a hospital for several months, the good women of the city giving their time most cheerfully to the service of the wounded men, and providing such comforts as the disorganized conditions of life permitted. While the interior of the church was being used as a hospital for Confederate soldiers, the churchyard was turned into a sort of detention camp for Northern prisoners, who were marched there from the depot and held till such time as proved convenient for their further transportation. The church property sustained considerable damage during those eventful days, and in the report of the trustees' meeting for 1864 we read: "The chairman presented to the pew owners the papers referring to the claims against the Confederate Government for damages to the church while used as a hospital." These claims were adjudged to amount to $2000, and were settled one year later by Quartermaster J. T. Winnemore. In 1867, however, the fence around the churchyard was still unrepaired, and the estimate for replacing it with a new one amounting to $3700, the Hon. B. H. Warren very generously offered $2000 as a donation to be used at such time as the trustees were prepared to furnish the remaining seventeen hundred.

In the Summer of 1870 Dr. Wilson resigned his charge to accept the chair of Pastoral Theology in the seminary at Columbia, S. C. Dr. Wilson was a

man of literary tastes—always a student—and left many friends behind him in Augusta. His gifted son, Prof. Woodrow Wilson, is now president of Princeton University.

In October, 1870, Rev. Robert Irvine, D. D., of Montreal, was asked to preach in Augusta. He accepted the invitation and later on was called to the pastorate of the church. His installation took place April 14th, 1872. The eldership now consisted of Messrs. D. L. Adams, John Craig, C. A. Rowland, and Porter Fleming. In the following May Messrs. J. W. Davies, Josiah Sibley, and J. S. Bean and Judge W. T. Gould were elected. We have already spoken of Judge Gould. Besides being a man of piety and solid attainments, the judge loved a jest—and so did the pastor. The congregation shortly after Dr. Irvine's installation, made him a present of a horse and buggy. The first day he drove in it, Judge Gould stopped him. "Doctor," he said, "I am certain I saw that horse in a dray on Cotton Row last week." "And very creditable it is to the horse if you did," said the Doctor; "he is rising according to his merits—just like some excellent lawyers I have known."

Judge Gould was only one of a notable body of people into whose faces Dr. Irvine looked every Sunday morning of that Winter, 1870–1871. As we think about them the "four and thirty years are a mist that rolls away," and we see them as they sat reverently in their places. Shall we recall a few? In the front pew on the left-hand side of the south aisle sat Mr. David L. Adams, an elder in the church, bending beneath the weight of years. Behind him Mr. Porter Fleming, also an elder, with his wife and family. Behind them Mr. and Mrs. Thomas W. Coskery and Miss

Martin—all devoted members of the church. On the opposite side of the aisle sat Mrs. Henry Cumming; her brother, Gen. Goode Bryan, with his wife and children. Several pews in advance of them sat Mr. John Craig, for many years an elder, and his family—all most active in church work. In their near neighborhood sat the family of Mr. Harper Bryson, representatives of a family well known in the history of Irish Presbyterianism. In the centre aisle were the pews of Dr. and Mrs. Davis, their children and grandchildren; also the pews of Judge Gould; of Mr. and Mrs. W. A. Walton; of Mrs. John Moore, a lady revered by all who knew her, the mother of Mrs. Walton and the head of a large family circle. Near by were Colonel and Mrs. Vason and their family. On the same aisle sat Mr. and Mrs. Josiah Sibley and their children—married and single. Four pews were owned then and are owned to-day by this family connection. Near them sat Dr. Henry Campbell, afterwards an elder of the church, of whose unaffected piety and intellectual attainments much might be written. By his side was Mrs. Campbell, of whom it was said, "It is seldom we find a woman of such gentleness of manner and such strength of mind and character." Close by was Mrs. Savannah Barrett's pew, occupied by herself, her daughter, Mrs. Gould, and her granddaughter, afterwards Mrs. Jeffries, and across the aisle that of her son, Mr. T. G. Barrett. Mrs. Barrett was a woman of much independence of thought and action; the most faithful of friends—the noblest of foes. High up in the church sat Mr. Robert Campbell, of whom we have already spoken. On the left-hand aisle we remember the Berckmans family; Dr. and Mrs. Wardlaw—and we remember the long years of the Doctor's

faithful service as an elder in the church. We see Mr. and Mrs. John North, with their sons and daughters; Dr. and Mrs. James B. Walker, the united head of a large and influential family connection—we can testify to the esteem in which this couple were held by the community, and to the fact that Mrs. Walker, gentle and lovely in life, added to the virtues of the contemplative Mary, those of her sister Martha. While this lady, so endeared to many of us, still enjoyed a full measure of health and strength, it was her pleasure to take a most active part in the work of the church. She called on every member of it once during the year. Near the Walker pew sat Mr. Robert Reid, of whom we shall hear later, and Mr. and Mrs. James Miller—always kind and sincere, and like Nathaniel of old, "in whom there was no guile." On the left-hand aisle we see Mr. and Mrs. Alfred Baker and their daughter, and we remember Mr. Baker's generous gifts to the church and Mrs. Baker's many deeds of kindness when her "right hand knew not what her left hand did." Near by sat Mr. J. W. Davies, an elder, and his wife, and we see Mrs. Whitehead and her family—all devoted church people, and Mrs. Winter and her daughters. Then there are Colonel and Mrs. Wilberforce Damiel, the Butt family, the Wilcox family; Major and Mrs. W. F. Alexander, and our eyes grow dim as we call to mind "Miss Lucy," so warm of heart—so brilliant of mind, and, alas! so frail of body! There are many others, among whom we recall the loyal and devoted Col. John Davison, but time and space forbid us to linger any longer. The great majority of these have gone from us, but to you who remain, we say to-day, "Call back your ancient thoughts from banishment," and tell us, was not that

a goodly assemblage of people who gathered together in the First Presbyterian Church on Sunday morning so many years ago?

Dr. Irvine had been trained in the Scotch school of church government, and by his wish the office of the diaconate was established. The following gentlemen were the first to serve: J. G. Bailie, L. C. Warren, J. W. Wallace, W. H. Warren, W. C. Jessup, M. A. Stovall, and W. T. Wheless. Two years later the following names were added to the list: W. C. Sibley, J. U. Ansley, J. Tilkey, A. S. Campbell, O. M. Stone, and Alfred Baker. From this time forward Mr. Baker was a prominent figure in church affairs, and one of the present office bearers has written thus of him: "Mr. Baker, as a deacon and trustee of the church, was for many years one of our most valued members. He was an active and prime mover in the purchase of the magnificent pipe organ that now adorns the church."

In the year 1873 Mr. Robert Campbell, of whom we have spoken in connection with earlier days, died, and left a legacy to the church of $2000, "on condition that two pews, eligibly situated, should be set apart for the use of strangers, and that a plate stating that John Wilson, Jr., a native of Ireland, had presented two pews for the above purpose to the trustees," shall be placed in each of them.

One of the most flourishing institutions of the church at the time of Dr. Irvine's arrival was the Ladies' Sewing Society. In the early days there had been a circle bearing the same name, of which Mrs. John Force, the mother of Mrs. William Platt, was president, and of which Mrs. John Craig, Mrs. Benjamin Simms, and other ladies were active members. This older society is said to have furnished the money for

the education of the late Alexander Stephens when he was in training for the Church, and when he chose law as his profession he is said to have refunded every dollar. In Mr. Stephens' Life, however, he makes the following statement: "The result of the consultation was that I should go to college under the auspices of the Georgia Educational Society for the Training of Presbyterian Ministers, and if, after graduation, I should not feel it my duty to preach the Gospel, I should refund the money expended on my education. After I had been in college for two years I borrowed from my brother enough to relieve me of all obligation to the Educational Society, refunding, with interest, all that they had advanced for me."

It is quite reconcilable with these statements, however, that the early sewing society did furnish the money, as commonly believed. They may have contributed it to the Educational Society, and it, in turn, applied the funds to the education of the embryo statesman and Governor. The sewing society rendered the same service to the Rev. Owen P. Fitzsimmons; but to give a list of the work accomplished by that society would require a separate article. The president in 1871 was Mrs. Elizabeth McKinne. Among the most efficient workers were Mrs. A. C. Ives, afterwards Mrs. Newberry; the Misses Craig; Mrs. Josiah Sibley, who succeeded Mrs. McKinne as president; Mrs. Whitehead, Mrs. John K. Jackson, Mrs. Caswell, Mrs. G. H. Jackson, Mrs. George Fargo, Mrs. Robert Fleming, and many others. Mrs. Amos Whitehead, daughter of Mrs. McKinne, earnest, faithful, loving her church and its work better than she loved herself, was for years president of this society. Mrs. Caswell was the presiding officer in 1891–2.

With her well-known executive ability and unbounded energy, she undertook the management of a large and handsome entertainment, which proved a brilliant success, and the proceeds of which amounted to several hundred dollars. But we must return to the early seventies. The attention of the society at that time was directed to a movement then existing, the object of which was the building of an up-town mission church. Several entertainments were given by the society and the receipts appropriated to the mission fund, which rapidly increased. A lot on upper Greene Street was purchased and a church erected, the total expense involving an outlay of $5316.

The building was dedicated March 1st, 1879, by the Rev. W. S. Plumer, D. D. The congregation worshiping there very shortly decided that the time had come to form themselves into a separate body. They rented the building for a very small sum, called a pastor, and two years later Mr. Josiah Sibley paid the sum of $2000 to the trustees of the First Church, which amount was accepted by them as payment in full for the property.

In 1873 a Sunday school was organized in the lower part of town, in a building given by Mr. Josiah Sibley for that purpose. Mr. Sibley's gifts to the cause of Presbyterianism were numerous and munificent. This down-town mission was known as the Riverside School, exists to-day, and has been a blessing to many.

In 1876, at the death of Mr. Robert Reid, the church came into possession of property amounting to $17,500. This handsome legacy was to be used, according to the terms of Mr. Reid's will, for the building of a Presbyterian church on the corner of his

lot in Summerville. The trustees of the fund were Mr. Thomas W. Coskery, Mr. James Davies, and Mr. William A. Walton. After the building was completed, $7000 remained in the hands of the trustees. There were then only two, Mr. Coskery and Mr. Alfred Baker, who had taken the place of Mr. Davies. Mr. Walton's place was not filled. By good management and careful investment this fund has increased and to-day amounts to $20,000.

In 1879 the Rev. Dr. Irvine was authorized to obtain the services of the Rev. W. S. Bean for the supply of the Reid Memorial pulpit. The next year the leadership of a weekly prayer meeting at the Riverside Chapel was added to Mr. Bean's labors. After the removal of Mr. Bean to another field the Rev. W. E. Boggs, D. D., undertook the Home Missionary work of our church, which consisted then of weekly services at the Reid Memorial and of the supervision of a Sunday school which had been organized in the factory district. Ground and buildings were alike the gift of Mr. William C. Sibley, the president of the Sibley Mills. In later years the Rev. N. Keff Smith labored in this field, and was succeeded by the Rev. R. L. Fulton.

These years were an era of expansion in the history of Presbyterianism in Augusta. The Sibley Mission is now the Sibley Presbyterian Church, having been organized July 2d, 1891. The Reid Memorial and the Riverside Mission are still under the supervision of our church.

But we must again take up the history of Dr. Irvine's pastorate. In 1876 Mrs. Davis, wife of the Rev. S. S. Davis, died. In all the records of the hundred years there are only two women who have been

memorialized by the Session of our church. Mrs. Davis is one of them. Two closely-written pages testify in touching language to the gifts and graces of this lady, who for "more than fifty years led a holy and consistent life in our midst."

In August of the following year Rev. Dr. Davis died. A tablet in the vestibule of the church tells of the esteem in which he was held by the congregation and the community. In 1879 Dr. H. F. Campbell and Dr. W. C. Wardlaw were elected to the office of Elder, and duly ordained June the 22d. In the month of June, 1880, Rev. Dr. Irvine was invited to occupy his former pulpit in Montreal for the Sabbaths of July and August. His habitually fine health had given way; perhaps the change from the climate of Canada to that of Georgia had been too much for a man of his age. He had worked incessantly for nine years. Early and late he was at the call of his parishioners. He wrote two sermons a week, because "it was easier," he said, "to give them something new than to get his mind back into the old channel." He had many sorrows, and the strain on mind, body, and heart was too much for the strong man. In 1880 an attack of broken-bone fever prostrated him. One day he arose from his bed to administer to a parishioner because he had promised her to pray with her as she passed through the "dark valley." It was almost the last act of his ministerial life. He lingered through the Winter, suffering much at times; and on the 6th of April, 1881, desperate illness seized him. On the morning of the 8th he died. On Sunday, the 10th, there was a great outpouring of the people—the whole city, it is said, gathered into a vast congregation to pay respect and honor to him who had gone from them. There were

very impressive services in the church, Rev. Dr. John Jones officiating, and then the mortal remains of Rev. Dr. Robert Irvine were laid to rest in the shadow of the church he loved so well. The marble statue erected by the congregation marks the spot. Sermons of his particularly remembered are from the words: "Grapes of Eshcol," and one from the text: "The effectual fervent prayer of a righteous man availeth much." During the ministry of Dr. Irvine three hundred and eighty-one persons were admitted to the church.

One of Dr. Irvine's gifted and beloved elders wrote thus of his work among this people, whom he loved and desired to serve until he received the call to "Come up higher": "Of Dr. Irvine's labors in Augusta, it can be said that they were signalized by the same remarkable results which attended his ministrations from the taking charge of his first church at Ballynahinch, at the age of twenty-seven, to his last, in Augusta, in the ripeness of his power, at fifty. It has been seen that, wherever he went, feeble and depleted congregations were reanimated—handfuls swelling into multitudes—while churches calling him in a state of prosperity, grew still larger and more prosperous under his splendid pulpit eloquence and wonderful magnetic power. Every one caught the fire of his heaven-given activity and energy, and wherever he appeared, he incited in the hearts of men the desire to give—to contribute their energy, their influence, their money to advance the great cause he represented, and which had taken such powerful and beautiful possession of his entire being, and the light of which shone like a glory in all the atmosphere around him."

Within a few months after the death of Dr. Irvine a movement was inaugurated for the erection of a

suitable monument to his memory. A marble statue with a handsome base was decided upon, and the work was entrusted to C. F. Kohlruss. On the sixteenth day of January, 1884, the unveiling of the monument took place. The Rev. Dr. Bennet, an intimate friend of Dr. Irvine, had been invited to come from St. John, New Brunswick, to make the address. He was assisted in the services by the Rev. John Jones, D.D., and other clergymen. After the ceremonies in the church were concluded, the monument was unveiled by the hand of Dr. Irvine's little granddaughter, Elizabeth Mary Branch, and a beautiful and touching address was made by the devoted friend of Dr. Irvine, the late Dr. Henry F. Campbell. After the death of Dr. Irvine the pulpit remained vacant until April, 1882, when the Rev. William Adams, D.D., was called from Louisville, Ky. He was installed by the Presbytery of Augusta, May 28th, 1882.

In December of the same year an election of elders took place. Messrs. Josiah Sibley, C. A. Rowland, and Porter Fleming had united with the Second Church in 1879, and Mr. James Davis had died in September, 1880. A memorial to the latter, testifying to the respect in which he was held by the church and to the faithful services he rendered, is preserved in the records. The gentlemen elected in 1882 were Messrs. L. Flisch, John W. Wallace, William Adams, W. C. Sibley, F. M. Stovall, and O. M. Stone.

The new deacons elected were Dr. A. H. Baker, J. S. Bean, Jr., Messrs. W. A. Garrett, C. F. McQueen, and one year later Mr. J. S. Davant. On the twenty-fifth day of April, 1883, a sum of $36,509 was turned over to the trustees of the First Presbyterian Church, being a legacy according to the will of Miss Mary

Telfair, who died in the year 1876. Litigation had ensued, and seven years had elapsed before principal and interest came into the hands of our trustees.

The conditions of the will required that the building erected with the money so generously bequeathed, should be used for Sunday-school purposes, and should stand on a portion of the lot the centre of which is occupied by the church itself. There was great excitement in those days, for—

> "The trees
> Which whisper 'round a temple, become soon
> Dear as the temple itself,"

and to some of the members of the church it seemed almost sacrilege to lay the axe to the roots of any of them. There was no evading the terms of the will, however—the building must go up in the churchyard, or not go up at all; and on Sunday, June 22d, 1884, the dedication services were held. To Mr. Alfred Baker, at that time Chairman of the Board of Trustees and acting Chairman of the Building Committee, and to his successor, Gen. M. A. Stovall, much credit was due for the prompt and satisfactory manner in which the work was accomplished.

The following gentlemen served at different times on the Board of Trustees of the church: Messrs. George M. Thew, J. S. Bean, Sr., W. A. Walton, T. P. Branch, R. A. Fleming, John D. Butt, J. T. Newberry, James W. Moore, M. A. Stovall, and, in more recent years, J. L. Fleming, W. F. Alexander, William Cranston, Alfred Baker, and others. In the year 1882 a legacy of a thousand dollars, in accordance with a provision of the will of Mrs. Henry Cumming, widow of Col. Henry Cumming, was received.

In May, 1886, the General Assembly held their quarter-centennial meeting in our church. Dr. Raymond, of Texas, the retiring Moderator, preached the opening sermon from the words: "Stand ye in the ways, and see, and ask for the old paths, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. On the platform were Dr. Farris, Permanent Clerk; Dr. Wilson, Stated Clerk; Dr. J. N. Waddell, Dr. T. W. Hooper, of Alabama, and Dr. Adams, of Augusta. The Rev. Dr. Bryson was elected Moderator. On the evening of Friday, May 21st, the Rev. Dr. Palmer gave a most brilliant address on "The Church: a Spiritual Kingdom." The sessions of this Assembly were chiefly occupied by a discussion of the celebrated Woodrow case. Dr. James Woodrow was at that time Professor of Apologetics and Natural Science at Columbia, S. C. His openly-expressed views on the subject of evolution were held to be unsound by many of his brethren. The meetings of the Assembly were largely attended, and great interest was manifested. The case was decided against Dr. Woodrow.

A delightful feature of the Assembly was the quarter-centennial address by Dr. J. R. Wilson, from which we have already quoted, and which was listened to with the greatest interest by a large congregation. Before the close of the Assembly a reception was tendered to its members by our congregation, and was held in the Telfair Building.

In the years 1884 and 1887 the following gentlemen were elected deacons: In 1884, Messrs. W. H. Wallace, J. B. Moore, W. J. Cranston, and Dr. George A. Wilcox; in 1887, Messrs. J. B. Preston, J. W. Moore, C. P. Pressly, and Donald Fraser. The year 1887 was marked by a financial crisis in our church. For sev-

eral years there had been a shrinkage in the receipts from pew rents. Repairs had been necessary in church and parsonage, and the result was that from a floating debt of $1000 the church's liability had increased to $11,000. There seemed to be no alternative but to execute a mortgage and bond the church; indeed, such was the advice of many of the best business men in town. The necessary papers were drawn up and would have gone into effect in a week's time, when a protest against the action (of the pew holders) was made by Mr. Alfred Baker. He, with one or two other gentlemen, went before the Ladies' Sewing Society in the Telfair Building, "entreating those present to assist him in influencing the members of the church to pay the debt, and not to allow the property to be mortgaged." Mr. Baker then offered to head a subscription for this purpose with a donation of $1000. This sum he afterwards increased to $1250. "Two noble women," says an officer in the church, "Mrs. James Moore and Mrs. W. C. Sibley, agreed to use their influence in the matter." Together they made an individual appeal to every member of the church whom it was possible to reach. With unbounded earnestness and full of zeal for the cause, their efforts were crowned with the most remarkable success. The money was given readily, gladly, and bountifully.

The story of that collection reads like the fourth chapter of the Acts of the Apostles. Everybody gave; one gentleman, Col. C. H. Phinizy, who was not even a regular attendant, subscribed $250. Men who were members, and whose worldly affairs had prospered, gave sums varying from one to five and six hundred dollars. And it was all done with alacrity—they were cheerful givers; in not one case did the shadow of unwillingness

cloud the gift. In a little more than three weeks from the date of Mr. Baker's visit to the sewing society the ladies reported to him that they had completed the work; they had seen every person whose name had been found on the list. Their success had been remarkable, and including the proceeds from the sale of the Second Presbyterian Church, they had on hand $9200. On the following Sunday Dr. Adams asked the congregation to remain and explained the situation fully. Mr. Alfred Baker rose, and increased his subscription by $250, making a total of $1250. Mr. George Sibley, Mr. William Sibley, Mrs. Annie Bryson Fargo, Mr. T. P. Branch, and many others followed in quick succession. Once there was a moment's pause, and a very young voice came from a pew on the right-hand side of the east aisle: "I gave twenty-five cents, and I will make it fifty." McKinne Robertson, aged ten, a grandson of Mrs. Winter, was the speaker. It was a case of the little child leading them, and before the congregation dispersed the $1800 had been given and the church was free of debt. On the suggestion of Mr. Baker a framed acknowledgment of what they had accomplished, and of the appreciation of the members of the church and Session, was sent to each of the ladies. Except for Mr. Baker's timely intervention at a critical moment, and the subsequent efforts of Mrs. Moore and Mrs. Sibley, the property would certainly have been mortgaged.

In 1888, during the great freshet, the cellar of the church was flooded and a portion of the fence washed away. The injury was not serious, and was quickly repaired. On the 9th of December, 1888, Dr. Adams resigned. Sermons of his which have been specially remembered are: one from the words "Foxes have

holes," &c., and one from the remarkable text: "Some on boards." Acts xxvii. 44.

On Sunday, January 19th, 1890, a meeting of the communicating members of the church was held for the purpose of electing a successor to the Rev. Dr. Adams. The name of the Rev. J. T. Plunket, D. D., was presented by Mr. William J. Cranston. Dr. Plunket was unanimously elected by a rising vote. Much to the delight of the congregation, Dr. Plunket accepted the call, the sending of which, properly indorsed by the Session and the members of the church, followed closely on the congregational meeting.

Dr. Plunket preached his first sermon as pastor-elect on Sunday morning, March 16th, from II. Chronicles vi. 19, 20. The eldership consisted at the time of Dr. Plunket's arrival of the following gentlemen: Messrs. W. C. Sibley, L. Flisch, O. M. Stone, Drs. A. H. Baker, H. F. Campbell, W. C. Wardlaw, George A. Wilcox, and Mr. F. M. Stovall.

In June, 1890, Messrs. Felix Alexander, E. J. Hickey, W. J. Craig, and Julian S. Sibley were elected to the diaconate. In the same year the trustees again found themselves confronted with serious financial embarrassment. It was suggested that the following ladies should be called in to the assistance of the trustees: Mrs. Harriet Gould, Mrs. S. M. Whitney, Mrs. J. W. Moore, Mrs. John D. Butt, and Mrs. W. C. Sibley. These ladies and their successors, year by year, by Mr. Baker's suggestion, were to be elected on the Board and formally, as trustees, were to undertake a portion of the collection. The ladies expressed a willingness to make the experiment, and for two years they rendered most valuable assistance. At the end of that time, for satisfactory reasons, they felt obliged

to abandon the work they had accomplished so successfully. In 1892 the second memorial to a woman is found on the records. In this instance the subject of the testimonial is Mrs. William Adams, the wife of the former pastor. Her many virtues are well remembered in Augusta.

In the same year a Committee on Music was appointed, with authority to raise special subscriptions for choir purposes, to nominate singers, and under the direction of Session, to exercise a general supervision of the choir. In 1895 Miss Pamela Robertson, the leader, resigned on account of ill health. Her pure soprano voice always delighted our ears, and it was a genuine grief to the members of the church to know that her days on earth were numbered. Gentle and lovely in life, she was sincerely mourned in death by all who knew her. A great deal of attention has been given to our church music in the last twelve years. Mrs. J. Miller Walker, first known among us as Miss Hyde, has been of great assistance as a skilled musician, and is also an interested member of the church. The present choir is under the management of Professor and Mrs. Samuel Battle. Mr. Stone is the only member of the original choir of 1870 whose voice is still heard in the church. His music and his faithful attendance these many years are genuinely appreciated by the congregation.

In the year 1891 Dr. Plunket, as pastor, secured, by the exercise of wisdom and tact, a revision of the charter of the church which has proven far-reaching in its effects. By this revision all confusion as to scope of authority or function between the Session, the diaconate and the trustees has been corrected. To the church Session is now committed the spiritual

government of the church; the diaconate is especially charged with the care of the poor, and to it is also committed the management of the temporal affairs of the church under the direction of the Session; while the trustees have become the representatives at law of the church as a civil corporation.

In 1894 a new society was organized, or rather a very old one was revived. Dr. Plunket is a firm believer in doing the duty that lies nearest. Observing the general spiritual destitution within the bounds of Augusta Presbytery, he saw the need of home missionary work. A Home Missionary Society was formed, and for ten years has been doing active work in localities where religious destitution formerly prevailed. Mrs. Moses Wadley, the president, infuses something of her own zeal and earnestness into every member of the society, and the meetings are most interesting occasions. Hundreds of papers and magazines are distributed throughout the bounds of our Presbytery by the agency of this society, and traveling libraries are sent from point to point. Perhaps the increased interest in this cause can best be shown by the fact that the amount of money collected in our church for Home Missions has increased from $338 in 1893 to $812 in 1903. Interest in Foreign Missions has shown a remarkable development during the last decade. The Extra Cent-a-Day Band has been organized, having for its special object the entire support of our missionary, Miss Lizzie Fleming. Miss Fleming has been at work for twelve years in Soochow, China, where she is still engaged. Mrs. Brown, the efficient president of the Ladies' Foreign Missionary Society for many years, was obliged to resign some months ago, and Mrs. Oswell R. Eve is ably filling her place. This society is one of the most im-

portant branches of church work, and the interest in it has been evenly sustained for many years. The Pastor's Aid Society, organized during Dr. Adams' pastorate, and reorganized and broadened in the sphere of its duties by Dr. Plunket, does practically whatever is left undone by any body or any other society in the church.

There is a room at the hospital to be cared for; the poor of the church to be looked after, and a number of important matters to be attended to which might be called "incidentals." Mrs. Julia Scales was president of the society for many years, rendering faithful and efficient service. Mrs. J. W. Moore, the president, and Mrs. William A. Reid, the vice-president, and her corps of assistants are never idle. The Sunday school is under the care of Maj. George P. Butler, and it may truthfully be said that he and his teachers are absolutely in sympathy with each other, and that all are working together for the highest development of the children—mentally and spiritually. There is a Cradle Roll for the babies who are too small to come. There are four departments and a Bible class. The Primary Department has been under the care of Mrs. John Wallace for many years. A special feature of the school is the attention given to memorizing the church catechisms and portions of the Scripture. Last year a hundred children committed to memory an average of three chapters each.

The Sunday school of our church has been particularly favored in its superintendents. Mr. John Wallace was a fine officer and labored for twenty-five years to keep the Sunday school up to the highest mark. The mural decorations on the Telfair Building testify to the esteem in which he was held by the children

and officers. Mr. Wallace was followed by Mr. B. F. Brown, who served most faithfully for several years.

In November, 1894, Messrs. W. A. Garrett and W. H. Warren were elected to the eldership, and Messrs. George P. Butler and H. A. Flisch to the same office on December 16th, 1900. On March 19th, 1899, Messrs. H. A. Brahe, H. A. Flisch, R. A. Brand, H. G. McLaws, J. Miller Walker, and C. E. Whitney were elected deacons. These gentlemen have been most unwearied in their labors, and theirs is the satisfaction of knowing that they have the cordial appreciation of the people in their efforts to maintain the present excellent financial condition of the church. The Young People's Society of Christian Endeavor was organized in the Telfair Building October 22d, 1892. The first president of the society was Mr. George Bryan; the vice-president, Miss Lizzie Lou Walker, after whose lamented death the position was filled by Miss Mary R. Campbell. The most important work of the society in the last few years has been done in the factory district. It has contributed largely to the support of the Sibley Church; its membership has furnished teachers for the Sunday school managed by Mr. Bowles, and kept alive by him and these young people through many discouragements. To-day it numbers one hundred and ninety members. The Sunday school at the Reformatory was maintained for some time by this society. The work has recently been taken up by Andrew Winter, one of the nine colored members of our church. A junior society has been established lately with a president, Miss Mary North, and a membership of ninety-three. Active members of this society are the Misses Wardlaw, Miss E. Bailie, Miss Lucy Ingram, Miss Minnie Hilton, and others. Too

much cannot be said in appreciation of the work accomplished by these young people.

In 1900 Mr. Brand, of the diaconate, was obliged to change his residence. There was much regret expressed by pastor and people, for he had rendered earnest and faithful service. In June, 1901, Dr. Plunket received a call from the First Presbyterian Church, Dallas, Texas. Feeling it was his duty to consider the matter, he visited the distant State, remaining there a fortnight. On the Sunday following his departure, a congregational meeting was held, and a most earnest protest was made against Dr. Plunket carrying out any idea he might have formed of leaving his present charge. The congregation lifted up its voice and declared he must not go. Telegrams and letters besieged the pastor, and on his return he was met not only by a delegation from the congregation, but a committee of the citizens at large, all anxious to impress him with their anxiety that he should remain among them. When Dr. Plunket's decision to do so was made known, there was rejoicing in the hearts of his congregation, who stand ready to-day to bear witness to their appreciation of his great ability in the pulpit, of his faithfulness as a pastor, and his sincerity as a friend. During Dr. Plunket's pastorate six hundred persons have been admitted to the church, and truly, as pastor and people, our "ways have been ways of pleasantness, and our paths have been paths of peace." But while there has been much cause for thankfulness among us, there has been much sorrow also. Since September, 1891, up to the present time, eight elders of the church have been removed by death. Suitable memorials to these good men have been placed on record, and they are remembered as those

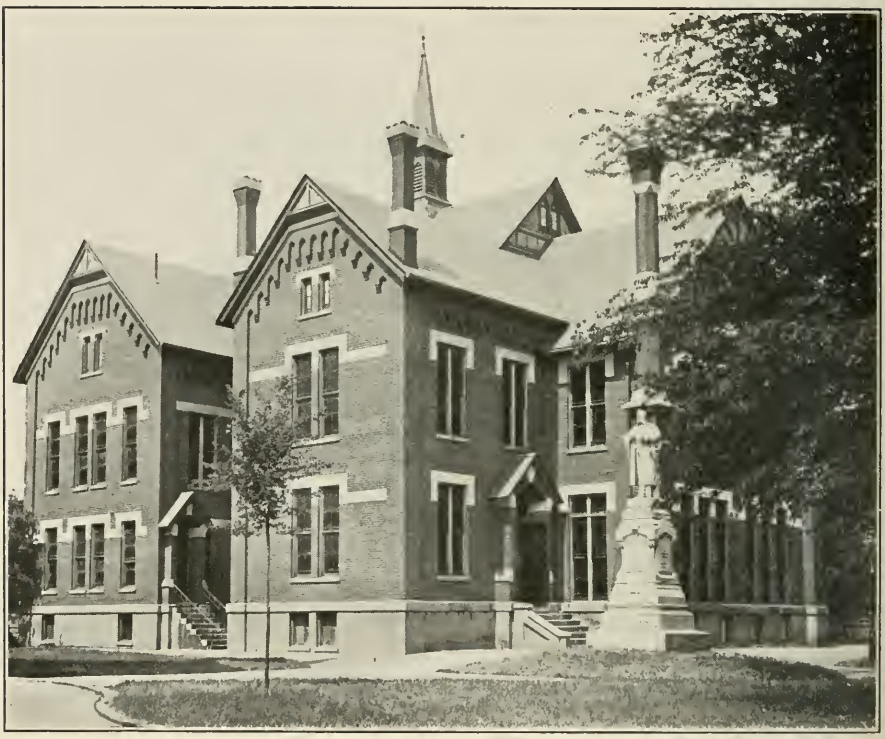
who rendered faithful service on earth and have gone to receive the just reward of their labors. A beautiful address made by Dr. Plunket at the funeral of his elder, Dr. H. F. Campbell, will never be forgotten by those who heard it. The text was in the words: "And at the top of the pillar there was lily work."

In 1902 Miss Mary Jane Moore, for many years a devoted member of the church, died and left a legacy of $1000 to be used by the trustees as they thought best. Within the past year also, three of the oldest members of our church have gone from our midst—Mrs. Moragne, Mrs. John North, and Mrs. Amanda Newberry. Two of these ladies were intimate friends in girlhood, and all three of them led consistently Christian lives and were conspicuous in their loyalty to the communion to which they belonged. We believe that far beyond this world they are together, and that their lives of service on earth have been but the beginning of a glorious eternity.

On Thursday, the 3d of December, 1903, our church was menaced by fire, as some years ago it was by flood. Early in the morning the lecture room of the Telfair Building was found in flames. The fire department was called, and the walls of the building were saved; the furniture, carpets, &c., being, unfortunately, destroyed. The damage has since then been repaired. Only one year before, the church, parsonage, and Telfair Building had been thoroughly renovated.

We have traced the church from the beginning, with no local habitation and a membership of thirteen, to the present day, when six hundred and fifty persons are enrolled; when it owns a large and substantial church and parsonage, has built three other churches, and has under its care three Sunday schools.

In its welfare we rejoice, for is it not the church in which many of us stood in early youth and promised before angels and men to serve God as best we could; the church where, perchance, we vowed "to love as we had vowed to serve"; the church where we carried our little children, and where the pure waters of baptism were sprinkled on them; and into its sacred portals have we not borne our blessed dead? There is a plant known to botanists as the Mexican agave. According to popular belief, this plant matures only at the end of a hundred years' existence. As its centenary approaches a slender stem rises from the plant, which, when the time is fully accomplished, is crowned with a cluster of bloom. As the flower withers the plant dies, and in a short space of time there is nothing left but brown decay. Not so shall it be with our century plant, for the flowers it bears to-day are the blossoms of love and peace and brotherly kindness and consecration; and such as these do not kill, but renew the parent stem, drinking in the sweet dew of heavenly blessing, and so renewing and refreshing root and stem and leaf.



THE SUNDAY SCHOOL AND LIBRARY BUILDING.

Centennial Sunday-School Exercises

Described by Major George P. Butler.

THE Sunday School celebrated the Church Centennial with special exercises, which commenced at half-past four in the afternoon of Sunday, May 15th, 1904. The weather conditions were perfect, a circumstance particularly fortunate, as the procession to the church and the other exercises outside the building would have been impossible otherwise.

Invitations had been extended to the Presbyterian schools of the city, and there were large delegations present from the Riverside Mission, under Supt. Charles Whitney, and the Reid Memorial on the Hill, under Supt. Henry Hardwick; also, the school of the Greene Street Presbyterian Church, under Supt. R. A. Scott, and that of the Sibley Church, under Supt. J. L. Bowles, were well represented. These schools were asked to meet at the Telfair Building; all other visitors were requested to occupy seats in the church. The pews in the front half of the church auditorium had been reserved for the members of the Sunday schools, and the remaining space proved insufficient to accommodate the great concourse of parents and

friends who came to witness the exercises, many being compelled to stand in the vestibule and in the gallery, while others were unable to get inside the building.

Long before the time appointed the schools began to gather in the Telfair Building. The members of the First School took their usual seats downstairs, the Home Department met in the lecture room, and the nurses, with the babies of the Cradle Roll, stood just outside the entrance to the primary room, while the visiting schools occupied seats upstairs.

All in the Telfair Building were given souvenir badges of blue satin, on which was stamped a picture of the church and the date of the centennial. Also, little name slips were given to all attending the exercises, with instructions to fill out the blanks for the names of the person and school represented, and to deposit the slips in boxes at the church doors, thus forming an interesting record of the attendance on this memorable occasion. Finally, just before marching out, each of the following departments of the First School was given two banners of the chosen color of that department: The Primary, white; the Intermediate, pink; the Junior, crimson; the First Senior, orange; and the Second Senior, blue. Each banner had a large gilt letter, handsomely impressed.

At a signal from Supt. George P. Butler the various departments of the First School, followed by the representatives of the other schools, marched out by twos at the east door of the Telfair Building, forming a great procession, which turned to the westward across the front side of the building, traversed the curve of the walk nearly to the gate in front, thence straight across the churchyard toward the east, turn-

ing to the right on reaching the fence at the northeast corner and countermarching to the front of the church, where the procession entered the central door.

This line of march gave every one in the procession an opportunity to enjoy the grand spectacle presented by a double line of half a thousand happy children, with their teachers, marching with banners waving and badges gayly fluttering in the breeze, the little babes of the Cradle Roll in their nurses' arms, the parents and others of the Home Department representing the older people, while from the open doors and windows of the church came the notes of an inspiring march song, led by the great organ within. It was a sight never to be forgotten.

The people in the church rose to their feet and continued singing as the schools marched in and occupied the seats reserved for them. The babies were taken to the "amen corner," on the east side.

When the music stopped all were seated and then joined in the Lord's Prayer. The first song, "Onward, Christian Soldiers!" rose as a mighty volume of praise from a thousand joyful hearts, and the myriad of incandescent lamps glowing in the arches above were surely no brighter than the faces of the children below as they sang to their great Captain.

James L. Fleming, Assistant Superintendent, read the names of the babes on the Cradle Roll, and Rev. Dr. Plunket offered a fervent prayer for them and their parents, invoking the Divine blessing upon the entire audience and the occasion.

A reading of Psalm CXI., from the "Responsive Selections" of the church, was led by H. A. Flisch, Assistant Superintendent. Following this, a contribu-

tion for Foreign Missions was taken, while the "Sunshine Band" of twenty-five girls rendered a beautiful chorus.

Superintendent Butler then conducted an exercise with banners carried by the various departments. The bearers of two banners placed them in stands arranged in a line across the front of the church, and their letters were seen to be "C" and "E." The Superintendent said that these represented a "Century's Existence," and he made a brief reference to the meaning of the centennial occasion. Two other banners were then brought forward, presenting the letters "N" and "T"; these were shown to stand for the "New Thankfulness" which should be in the hearts of the people in view of God's care of this church. Similarly, the next banners, bearing the letters "E" and "N," suggested "Enlarged Natures" lifted above petty trials and discouragements because of faith in God. The letters "N" and "I" of the next banners represented the "New Inspirations" for the future which should animate the people. Finally, the last banners, bearing the letters "A" and "L," were used to indicate the "Anointed Lives," which are alone acceptable to the God who has done so much for His children. The completed line of banners then spelled the word "CENTENNIAL," whose artistic lettering and arrangement of colors made a striking addition to the decorations of the building.

All standing, the song, "Count Your Blessings," was sung, after which

REV. DR. PLUNKET'S ADDRESS.

The Sunday school, in its essential principles, is no modern institution. When it first appears as an his-

torical fact, its head is already hoary with age, and crowned with legends of its primeval usefulness. Authorities are agreed, however, that at least one hundred years before Christ, schools for the study of the law were held in connection with the Sabbath worship in every Jewish synagogue, and that attendance upon the same by all the people was compulsory. As the New Testament Church was patterned upon the model of the synagogue, nothing seems more certain than that the methods of instructing the people in the days of the Apostles and their immediate successors, was according to the pattern of the Jews in the "House of Instruction."

It is well for us to remember three facts of history: First, that as the Bible-school instruction was gradually abandoned the spirituality of the early Church declined; second, with the Reformation of the sixteenth century, this form of instruction was resumed, and a number of Protestant leaders prepared catechisms for their several communions. The moral and religious decadence during the sixteenth and seventeenth centuries finds successful explanation in the decline of the Bible-school practice. The spiritualness and the practical value of the Bible school, or, as we popularly call it, the Sabbath school, is thus abundantly evidenced.

It is fitting, therefore, that in this centennial exercise, our Sabbath school should have fitting recognition. As a part of this afternoon's programme, a brief sketch of the history of this school should be presented.

In discharging this pleasant duty, I can do no better than avail myself of the admirable presentation of the subject made by Ruling Elder F. M. Stovall

on another occasion. He says, in substance: "The material for the purpose proposed is so sadly lacking, its execution has proved no easy task, and for like reason, it must, of necessity, be imperfect. Permanent records of the school are wanting. Its own books, prior to those now in use, have been misplaced or were never preserved. The minutes of our Session in the remote past contain few references to this auxiliary and nursery of the church, and those references are of an incidental character. I have nowhere been able to find any record of the date of organization of our school.

Its beginning and much of its subsequent history are alike uncertain."

The first suggestion of a Sunday school in connection with our church is to be found in a minute of the Session under date of February 26th, 1826, in which a contribution was voted to "The Georgia Sunday School Union." We may legitimately infer from this record that this Sunday school was organized and at work seventy years ago. A few years later than the date just given the school convened in the old Lecture Room at the corner of McIntosh and Ellis Streets, where it continued to meet until the dedication of the present handsome and well-appointed building on June 22d, 1884.

We find casual mention made of our school at long intervals, but no record of special interest occurs until November 17th, 1860, when the Session recommended that a Sabbath school for negroes be established. Of this school Dr. Joseph Jones was superintendent. It held its sessions in what was then the Second Presbyterian Church Building, corner Kollock and Greene

Streets, and continued its work until after the war, when the disordered conditions then prevailing necessitated its abandonment.

It is also interesting to note that another Sunday school for the colored people was organized some years after the war, under the superintendency of Capt. W. H. Warren, who with the co-operation of the corps of teachers, labored in the gallery of the church for a considerable period.

The dates and terms of office of superintendents of the school cannot be given with accuracy. Tradition alone can be appealed to, and furnishes us the following worthies, viz.: Judge William T. Gould, Daniel Hand, William Shear, Porter Fleming, George W. Lewis, Charles A. Rowland, James W. Bones, J. J. Hickok, John W. Wallace, and B. F. Brown.

For some years prior to the war, Mr. James W. Bones presided over the school, and was beloved by teachers and scholars. About the year 1870 he resigned, and was succeeded by Mr. John W. Wallace, whose lamented death on January 17th, 1896, left our hearts sorely stricken, and to whose memory we to-day pay loving tribute.

During Mr. Wallace's superintendency the school grew till it overflowed its confined quarters in the old Lecture Room, and it became a serious problem how its increasing numbers were to be accommodated. Partly to relieve this pressure, but with the higher purpose of extending Scriptural instruction to others, he organized, about 1870, a school at the Houghton Institute. This work was continued for a considerable time, and gave promise of accomplishing much good. It was finally disbanded, however, because

the tax on the teachers who were teaching in the morning school, and again in the afternoon, was too onerous.

About the year 1876 workers from this school established a Sunday school in a public school building on Jones Street above Kollock. This school grew to considerable proportions, and when the present Second Presbyterian Church was erected, and before it was organized, it became the nucleus of the Mission which was planted there. Mr. W. H. Wallace, beginning about 1885, conducted a promising school for several years at the Sibley Chapel in the Fifth Ward, under the auspices of this church and Sunday school. This same work was afterwards renewed by Mr. B. F. Brown, and again, more recently, by Mr. J. L. Bowles.

From time to time laborers have done other missionary service in the work at the Riverside, the Reid Memorial, the Reformatory, and other schools in the city.

Upon the death of Mr. Wallace, in 1896, the school was demoralized. There seemed no one among us to lift up the banner and take the leadership. In this crisis, upon the unanimous call of the school, seconded by the Session's approval, Mr. B. F. Brown, with characteristic fortitude and Christian patriotism, responded to what seemed a perilous call of duty. God was with him, and he will ever be remembered with love and gratitude by every worker in the school for his wise and patient, spiritual and successful administration through several years. The temporary failure of his health compelled the resignation of Mr. Brown. Mr. George P. Butler, the present efficient Superintendent, was thereupon unanimously chosen for the place.

Mr. Butler is the product of the school, having grown to manhood within its nourishing environment. His administration has been marked by a thorough reorganization and grading of the school, and to his thoroughgoing study of every detail and his fine executive ability, supported by the co-operation of his honored assistants and teachers, is due the present splendid condition of the school. May the years of his usefulness be greatly multiplied, and may many stars be gathered from those saved in this place to adorn his Crown of Rejoicing.

The history of this school is full of lights and shadows, but to-day its bow abides in strength, and from it there issues many streams to hasten the coming of Him, who when on earth took little children in His arms and blessed them, and said: "Of such is the Kingdom of Heaven."

Superintendent Butler led a "Bible Lesson"—the recitation of the number of books, chapters, and verses in the Old and the New Testaments, together with the names of the subdivisions of the Bible and of the books, in order. The school named the Apostles and recited the Commandments as called for, by their topics. The answers to all of these questions were given in a manner most creditable to the teachers in the school; members of the other schools also joined in parts of this exercise.

The schools next sang, "On for Jesus," while the entire audience, except the First School, withdrew to witness the further exercises outside the building; the organ still playing, the scholars then marched out. The head of the column turned to the right, and, circling the church building, united with the other end of the

column at the door. At a cornet signal, all the school faced the church and joined hands, forming a great living ring around the old church so dear to all hearts present. Then, aided by the great organ and two cornets at the outer opposite corners of the building, the school sang from memory three verses of its favorite song, "On to Victory." At the conclusion of this significant exercise, the school marched into position on the brick pavement just in front of the church doors, while the vast audience present was grouped behind the school, all facing the church. The Pastor, standing in the central doorway, made the following remarks in reference to the memorial tablet about to be unveiled, and offered an impressive prayer for God's continued blessing upon the members of the church and congregation.

PASTOR'S REMARKS.

The rocks are God's memorial tablet. In their constitution He has written somewhat of past life and past conditions. The granite of the hills and the coral of the sea are in part the record, inscribed by the Almighty Hand, of a history completed before Man was made.

Man imitates his Creator. He often builds his memorials with stone. This practice of the race runs further into the past than authentic history. In almost every land are found such memorials, standing the silent record of events both interesting and important to an ancient people, whose history is altogether lost or else comes down to us confused by legend and tradition. These ancient memorials consisted of a single stone or a heap of stones. Such stones received some name which was significant, or else were marked

with a brief inscription setting forth the purpose for which they were builded.

Among the earliest of such memorials spoken of in the Bible may be noted, that one builded by Jacob at Bethel, when the fleeing patriarch, waking from his heavenly vision, made his vow to God. At Mizpeh it was that Jacob builded "the heap of witness," to indicate that God was the witness between him and Laban in their covenant of peace. Moses builded an altar of stone in Rephidim and called it Jehovah nissi—"The Lord my Banner," in token of Jehovah's victorious help against the Amalekites. It was Joshua who commanded, and it was Israel who took twelve stones and set them in the midst of Jordan for a memorial of the place, where the feet of the priests stood, who bare the ark of the covenant, when Israel crossed Jordan into the promised land. Joshua, when making his farewell address to Israel, made a covenant with them "and took a great stone and set it up at Shechem under an oak," for a witness. In like manner, Samuel took a stone and set it up between Mizpeh and Shen and called the name of it Eben-Ezer, saying: "Hitherto hath the Lord helped us." This stone was to be to the people as a connecting link between the lesson of defeat suffered at the hands of the Philistines twenty years before and the victory just gained over this same historic enemy.

The inscription of this memorial looked backward and forward. Retrospectively it called for gratitude; prospectively it gave a note of caution. To-day we unveil our memorial stone. We inscribe it as Samuel did his stone set up between Mizpeh and Shen. Our stone is first of all, in grateful acknowledgment of Divine help in the past. The century just closed

was crowded with the records of inventions, discoveries, and progress. It throbbed "with the spirit of the years to come, yearning to mix itself with life." It was a century of conflict between the forces of moral light and moral darkness. Its years were seared with violent outbreaks of forces natural and forces supernatural. In the early morning of that eventful century, this communion was organized and a few years later this noble church edifice was builded. Through all the changes of those hundred years God has preserved this communion in soundness of doctrine and in spirituality of worship; He has also protected His holy house. As we meditate upon the history of our local church our hearts overflow with thankfulness, and we break forth into singing—

> "I love thy church, O God,
> The house of thine abode;
> The church our blest Redeemer saved
> With His own precious blood."

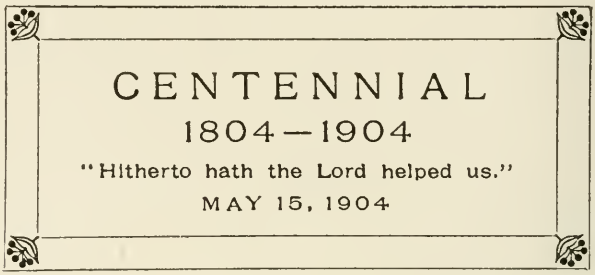
We love our Mother Church because of her noble dead who loved her to the end; we love her because of the line of learned and godly ministers who have led our worship at her altars; we love her for her conquests in the name of our ascended King; we love her because of her hundred years of prayers and praise; we love her as the birthplace of many a child of God, now gone to the Father's House in heaven, and of many more, still actively engaged in the Father's work in the world! How becoming, then, for us to memorialize her glorious history with this stone; how fitting, as we unveil it, that we say, with glad and grateful hearts, "Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy and for thy truth's

sake." With true memorial intent we unveil this stone as making permanent record of our sense of Divine help in the past. Besides this, how instructive will be the record which this stone recalls afresh to us each time we pass under it into the House of God! In times of future conflict and trial it will be to us a reminder and an inspiration. Times of conflict and trial will come; we are liable to forget the happenings of the past; but this stone, even though the years may wear away its face, will ever remind us of Him who changes not, and will incite us to faith and prayer. Further still, it will serve this same great purpose for those who shall come after us—our children and our children's children and the stranger who shall come in with them. To them this stone will be the perpetual and steadfast reminder of what God has done for us and through us, and will be to them the assurance that if they forsake not the covenant God of their fathers, He will be the same to them and through them to the world. Seeing this stone of help, our children in the day of their affliction may take heart again.

How conducive to the glory of God is this service which now we render! As often as we behold this stone we shall be stirred to fresh thanksgiving and consecration. When we are gone it will still endure. Others will gather before it, and ask the meaning of "the great stone which remaineth unto this day," and, on being told, will give glory to God. So His praise will be perpetuated from generation to generation, until it merge into the anthem of heaven.

Elder O. M. Stone, a veteran in the service of the church, and Master Kennedy Plunket, the Pastor's son, stepped forward, and drawing the cords, revealed

a white marble tablet, approximately seven feet long and three feet high, set into the front of the church over the central door, and bearing this inscription:—



All present joined in singing "God be With You till we Meet Again," the benediction was pronounced by the Pastor, and the exercises were concluded.

-1804-

DEDICATED MAY 17 1812.

-1904-

BIRTHPLACE
OF
GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH
IN U.S.

DECEMBER 4. 1861.

A Century of Home Missions

Abstract of an Address by Rev. S. L. Morris, D. D.,
Secretary of the General Assembly's Committee
of Home Missions.

A CENTURY fills a large section of time in the life of an individual church; but a century is an insignificant fraction in the history of Presbyterianism. Looking backward one hundred years, this First Presbyterian Church of Augusta is an infant in the arms of American Presbyterianism, and going backward one hundred years beyond that, American Presbyterianism is itself a babe—the offspring of European Presbyterianism; but even at that time Presbyterianism itself was venerable with age, reaching backward through the centuries beyond the times of Christ and the Apostles. It is older than Grecian philosophy; it saw the rise of the Roman Empire seven hundred and fifty years before Christ; it antedates Egyptian civilization; it reaches backward to the times of the Patriarchs, having its origin in the twilight of history.

The object of this gathering is the celebration of the one hundredth anniversary of this individual church, and I congratulate you upon attaining the venerable age of one hundred years, yet still in the strength and vigor of manhood. I congratulate you

on having lived in the most important century in the history of the world, for the life of your church parallels the world's greatest achievements.

One hundred years ago Eli Whitney was just giving to the world his first rude cotton gin; now, as a result, myriads of mills have sprung up along the banks of all our streams, in all our villages and towns, with their marvellous machinery throbbing and pulsating as if instinct with life.

One hundred years ago Benjamin Franklin had but recently discovered electricity. It was not until the first quarter of the nineteenth century had passed that Michael Faraday gave the world some hint as to the uses of electricity as a motor power, &c. The century was half gone before Morse made it convey the world's messages with lightning speed. Only during the last quarter of the past century came the greatest triumphs of science in telephones, phonographs, vitascopes, &c. Now electricity lights our cities, delivers our messages, and turns the machinery of the world.

One hundred years ago the United States was an infant itself among the nations of the earth, containing only about five millions of people—about twice the present population of Georgia. Now it stands at the forefront of the nations of the earth, having nearly one hundred million population, with an international influence reaching around the globe and able to dictate terms to the entire world.

However great the world's achievements during the one hundred years past in material development, in scientific progress, and in statecraft, these are not by far its greatest triumphs. Missions are the grandest characteristic of the progress of the nineteenth cen-

tury—sometimes characterized as "the miracle of missions."

Time would fail me to give even the briefest outline of the progress of the Church in its missionary development. Eliminating every other consideration, I must confine myself to a short sketch of its Home Mission operations during the past one hundred years.

(1.) As the oak strikes its roots in the virgin soil, penetrating into the crevices of granite rock, forcing entrance into the hard clay, or expanding into the more inviting richer mold, drawing sustenance and strength from all sources, so the Presbyterian Church of the United States has drawn its life and strength from almost all the States of Europe. Puritans from England, Huguenots from France, Scotch-Irish from Ireland, Dutch from Holland, Scotch, Germans, Swedes, Swiss, &c., mingle their blood and religious life to form on this Western Continent the staunchest, sturdiest, the purest and most aggressive Presbyterian Church on earth.

Persecution that scattered the infant Church in the early days of Christianity, sending its membership "everywhere preaching the Word," has on more than one occasion been a blessing in disguise—God's method of propagating the faith. As the massacre of St. Bartholomew's Day and the revocation of the Edict of Nantes sent some of the best blood of France into exile, and the Nemesis of history was avenged when their descendants returned as officers in the German army that conquered and humiliated France, so the misguided Stuart dynasty forced the flower of England into the wilderness of America, where their sons founded the greatest of Republics, and dealt to England the severest blow in all her

history. The Presbyterian Church of America was born of persecution, and men who were willing to suffer for conscience' sake and satisfied to exile themselves amidst the wild forests and wilder savages for religious liberty, are not bad material out of which to build an enduring Church.

The gigantic failure of Spain to establish a great empire in America as she entered by the southern gate through the Gulf of Mexico, and the equally disastrous failure of France by the northern gate through the Gulf of St. Lawrence, can only be explained by those who see the finger of God in history, preserving America for the Anglo-Saxon and Protestantism. Driven from the older countries of Europe by persecution, their settlement of a new continent was not so much in the hope of commercial gain as the establishment of an asylum for religious liberty.

The Puritans transplanted their Calvinistic faith and austere life on Plymouth Rock, Massachusetts; English Presbyterians entered Virginia through Jamestown; the Dutch settled New York, Maryland, and some went South; the exiled Huguenots found a home in South Carolina. But the most important factor in the Presbyterianism of the United States was the coming of large colonies of Scotch-Irish, who entered chiefly at Philadelphia and Charleston. It is due to this fact that Pennsylvania and the Carolinas have been the strongholds of Presbyterianism respectively in the North and South. These two streams afterwards met and flowed together, those from Pennsylvania emigrating westward and southward through Virginia and North Carolina, meeting the South Carolina contingent, making the Atlantic Slope from New

York to South Carolina the nursery of Presbyterianism for the continent.

Exactly two hundred years ago the first Presbytery was organized in the United States in 1706, at Philadelphia, with seven ministers; and it required nearly one hundred years to grow into a General Assembly, which was organized in 1789—the same year the Constitution of the United States was adopted. It is interesting to note that at the very first meeting of the General Assembly, the Presbyterian Church signalized its organized life by laying hold of the great problem of Home Missions.

At this time the country had a population of 5,000,000, and Presbyterian strength was 288 ministers and licentiates, 419 churches (one-half being vacant), and about 20,000 communicants. Such was the humble beginning of Presbyterianism on this continent. It was as "an handful of corn in the earth upon the top of the mountains," but its fruit "as the shaking of Lebanon," bearing thirty, sixty, and a hundred fold, now facing the twentieth century with a phalanx of twelve Presbyterian denominations in the United States, aggregating 12,000 ministers, 15,000 churches, and about 2,000,000 communicants.

It is interesting and instructive to know that the first recorded grant of missionary money in this country was made to the First Presbyterian Church of New York in 1719, "to enable it to support the Gospel." Did the Church ever make in this world a better investment from a financial standpoint? Does any outlay of funds ever pay better than Home Missions? Burdened with their growing spiritual wants, the Presbytery, and afterwards the Synod, sent frequent and urgent supplications to the Synods of Scotland

and Ireland and to the Evangelical ministers of London and Dublin for ministers and money to aid in their maintenance. Right nobly did the Mother Church respond to this Macedonian cry from the wilderness of America. So the Presbyterian Church of the United States is the child of Home Missions, now grown stronger than the parent and upon whose shoulders has fallen, as a mantle, the spirit of Home Missions.

Before we begin to follow the separate fortunes of the Southern branch of the Church, we can quote in passing only the famous overture to the Assembly of 1831, offered by Dr. John H. Rice, founder of Union Theological Seminary in Virginia, in which he asks the Assembly to recognize more emphatically the mission of the Church: "First, that the Presbyterian Church in the United States is a missionary society, the object of which is to aid in the conversion of the world; and that every member of the Church is a member for life of the said society, and bound in the maintenance of his Christian character to do all in his power for the accomplishment of this object. Second, ministers of the Gospel in connection with the Presbyterian Church are most solemnly required to present this subject to the members of their respective congregations, using every effort to make them feel their obligations and to induce them to contribute according to their ability."

In the language of Rev. P. H. Gwinn, the Southern Presbyterian Church "was born amid the awful throes of civil war. The growth of conflicting social and political opinions in the great Commonwealth had caused a rupture between the North and South, across whose ever-widening chasm the arms of the Church could not reach.

"The smoke of battle around Fort Sumter had scarcely cleared away, and the whole country was swept by a wave of tragic emotion, when the General Assembly of the Presbyterian Church met in the city of Philadelphia, May, 1861. Under stress of an excitement that carried many of the Commissioners off their feet, the famous 'Spring Resolutions' were passed, which effectually severed the ecclesiastical bonds between North and South.

"The paper embodying these resolutions was considered by the Southern Commissioners as 'a writ of ejectment' of all that part of the Church in the bounds of the territory that had seceded from the Union; and it became the occasion of the withdrawal of forty-seven Presbyteries from the old Church. These Presbyteries, through their Commissioners, met in the fair city of Augusta, Ga., December 4th, 1861, within the sacred walls of this building, and organized the General Assembly of the Confederate States, now popularly known as the Southern General Assembly.

"The conduct of this Assembly at the first meeting presents to the world a sublime spectacle of faith. With dismal and bloody civil strife abroad in the land, the roar of cannon borne upon every breeze, sectional feeling running high, and compelling brethren of like religious faith to go apart, that memorable gathering of God's servants rose above the surroundings to the contemplation of the Savior's farewell command, and, looking out upon the whole world as their field of operation, accepted the Divine charge in the following beautiful words: 'The General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now first unfolds it to the world, in immediate connection with the headship of her Lord,

His last command: "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization.'

"And after the war, what? The horrors of reconstruction; the tattered remnants of a once glorious army, broken in fortune and spirit; smoking ruins and barren fields; once prosperous churches reduced to poverty, and vacant because their pastors had perished in battle or were compelled to betake themselves to breadwinning; colleges robbed of their endowments, and theological seminaries closed; a generation of noble men fallen asleep, with few or none to take their places; the walls of Zion broken down, and the Southern Presbyterian Church but 'a shell of an organization, with a thin clerical roll and a long list of vacant churches.'

"Crushed to the dust by the terrible events of war, and chastened by many sorrows, the brave people of the South possessed still the faith of their fathers. In the face of a stern military despotism, they began to build with strenuous hands upon the ruins of better days almost before the camp fires had died away. In church matters, as in everything else, it was like starting afresh. There was much to be done—a ministry educated, houses of worship rebuilt, broken-down churches revived, officers found and elected, and ministerial support secured."

Yet in these adverse and forbidding circumstances the record of the Home Mission Committee shows that it aided in the support of 220 ministers. At the same time it assisted in erecting and repairing thirty churches at a cost of $8000. The faith of the Church during her baptism of fire, her courage in supreme danger, her patient suffering in defeat, her determined

resolution in great poverty to arise and rebuild her broken walls, her steadfast purpose turning defeat into victory, make her worthy of a place in history by the side of Nehemiah, and are the admiration alike of friend and foe.

The historical part of this address cannot be more fittingly closed than by a glance at results. The organic life of the Southern Church began with ten Synods and forty-seven Presbyteries, containing about 700 ministers, 1000 churches, and 75,000 communicants, increased by the addition after the war of Kentucky and Missouri Synods, and the erection of the Synod of Florida. It now numbers, after the lapse of forty years, thirteen Synods, eighty-two Presbyteries, 1517 ministers, 3044 churches, and 235,142 communicants. Presbyteries and ministers have increased about 100 per cent., whilst churches and communicants have increased 200 per cent. It was not until 1870 that the Southern Church was in position to enter upon aggressive Home Missions, so that its real progress ought to be estimated for only thirty years. The white population of our mission field (Arkansas, Florida, Texas, and the Indian Territory) has increased in thirty years 240 per cent., whilst our church membership in that section has increased 410 per cent.

In these thirty years the Committee of Home Missions has aided in the erection of about 800 churches at a cost of about $100,000, making the property worth about $1,000,000, and providing 15,000 persons with church homes.

At least 2000 Indian youth have been educated in our mission schools, including the majority of our Indian preachers, and about 2400 Indians have been

received into the Church communion. Five missionaries are maintained among the Mexicans in Texas, and fourteen Mexican churches have been organized among them, having a membership at present of 750, and church buildings erected valued at $7500.

About 250 home missionaries have been supported annually, supplying on an average 600 churches and preaching to more than 100,000 people year by year.

The sum total of funds raised by the Southern Church and expended in Home Mission work is estimated at nearly $4,000,000. Twenty-three millions raised by the Northern Presbyterian Church in a century of missions, and nearly four millions raised by her younger sister in less than half a century, is not a bad showing for either Church.

"But figures are dumb. Statistics are cold, deceptive things, when used to compute the growth of an invisible kingdom. 'Numerals do not voice the strong things of religion.' The sum total of sympathy, self-denial, and sacrifice cannot be found. There is no way to compute the unspeakable joy brought to thousands of homes through the ministry of the Word; no way to measure the growth of a community in moral excellence; no symbols to express the length and breadth and height of faith, mercy, and love. Undoubtedly the grandest results of our Home Mission work has been the creation of a current of beneficent influence, like the Gulf Stream, deep, strong, immeasurable, which will increase in volume till it sweeps upon the shore of Eternity." (Rev. P. H. Gwinn.)

Now we face the future—dim, unknown, great with possibilities. The achievements of the nineteenth century in science, statecraft, and missions scarcely

allow the most vivid imagination to hazard a guess in outlining the horizon of the new century.

Presbyterianism began the last century in this country a little band, and now, "by the good hand of our God upon us," it stands upon the threshold of the twentieth century in its aggregate strength in the United States of twelve denominations, 12,000 ministers, 15,000 churches, and 2,000,000 communicants, with its missions stretching around the globe.

(2.) After this retrospective glance of the past, now let us attempt a prospective forecast of the future, outlining the policy of the Church in its Home Mission work and making an appeal for this greatest of all causes. The Presbyterian Church of to-day in its mission work faces the same conditions as when the risen Christ, standing on the brow of Olivet on the eve of the ascension, uttered His very last recorded words to the Church: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is what some have called the Christ's "programme of missions," but what I have designated, "the order of the march." It was not merely accidental that Christ said first Jerusalem, then Judea, then Samaria, then the uttermost parts of the earth. Just as a stone dropped into a placid lake starts ripples, moving outward in ever widening concentric circles, so the Church, starting at any home centre, must travel to the utmost circumference—"unto the uttermost parts of the earth."

The Church may assume any one of four attitudes towards missions:—

(*a.*) All the emphasis may be placed on Foreign Missions, as has been the policy of the Moravian Church. It has transferred itself to foreign fields and compara-

tively lost its grip at home; a tremendous factor in the world's evangelization abroad, but an unimportant element in the great struggle of spiritual forces for the conquest of this land for Christ.

(*b.*) It may array itself against missions, as has been done by the Primitive Baptist Church; and as a consequence, although containing many most excellent Christian people, it is shrivelling into smaller proportions and retiring to mountain regions and backwoods settlements.

(*c.*) The emphasis may be placed largely on Home Missions, as in the case of the Methodist Church. As a consequence, it leads all denominations in its growth and aggressive work in the home field.

(*d.*) The emphasis may be placed on Home and Foreign Missions alike, as in the case of the Northern Presbyterian Church. As a consequence, it is a great spiritual force in the Great West and throughout the entire world.

Those who attempt to forecast the future, endeavor to prophesy what will be the "next great awakening." Dr. Josiah Strong argues in favor of Christian Socialism; Ian McLaren suggests an ethical awakening; leaders of the Keswick movement insist that it will be "deepening of the spiritual life" and the "infilling of the Holy Ghost." Whatever be the nature of the next great awakening, there can be no question that the present great *need* is a Home Mission revival, which shall sweep through the Church like a mighty, rushing wind, as at Pentecost.

Home Missions, beyond all question, form the basis of Foreign Missions. If an army is to advance into the country of the enemy, it needs a strong base of supply to sustain its operations. If the Church had been

spreading itself more systematically at home, it would be supporting a far larger number on the foreign field.

It is true of some sections of the great western plains of Texas that the people are utterly devoid of the means of grace. One of our evangelists last year was in a western town of Texas and preached in a town of three hundred people the first sermon that had been preached in over twelve months. There was not a church of any denomination within a radius of one hundred miles. This unoccupied territory is a call, an appeal, an opportunity, and the Presbyterian Church cannot fold its arms and shift this responsibility upon some other denomination to give the Gospel to these destitute regions!

(3.) The struggle for Cemetery Ridge decided the fate of the battle of Gettysburg. The battle of Gettysburg decided the Pennsylvania campaign. The Pennsylvania campaign decided the fate of the Confederacy. So, in a certain sense, the struggle for Cemetery Ridge decided the fate of the Confederacy! In the West it is now the struggle for "Cemetery Ridge" with us in many places. Many of these new towns springing up will be the strategic points of the future. If we lose them, we lose the territory; if we lay our hands on them, we can hold the country for Christ and the Presbyterian Church. *It is the crisis of her opportunity;* if lost, it goes by forever and ever.

(4.) Self-interest necessitates Home Missions. Not simply the salvation of myriads of the lost, but the very salvation of the Church itself depends upon her Home Mission zeal. The Church must evangelize the masses or they will paganize her children in the com-

ing generation. The mountaineers are an object lesson of warning, children of the Covenanters and of the Scotch-Irish. The slums of our cities are the degenerate children of the Church largely, whose ancestors gradually drifted from the Church, by the way of neglect, into the cesspool of debauchery and criminality. Only by evangelizing the masses can our country be saved from the fate of other degenerate nations.

(5.) In the last place, I appeal for Home Missions from the standpoint of the Cross of Christ. The appeal of humanity, the claims of the destitute, the "Macedonian cry" of the dying, are exceeded in pathos and power only by the Cross of Christ. If "the life and death of Christ are the model and type of all missionary effort," there cannot be, and ought not to be, any greater or stronger appeal to the Church than the Cross.

The Church of the Redeemer now needs, as never before in her history, men to make sacrifices for Christ, that they may be able to furnish the means for giving the Gospel to those "scattered abroad as sheep having no shepherd." The Church needs consecrated ministers who are willing to make the sacrifice of themselves for Christ, leaving comfortable places for the sake of the unevangelized masses.

Gathered around the crucified, but now risen, Christ, the eleven disciples had given to them the most powerful object lesson, the most irresistible appeal of history: "And when He had thus spoken, He showed them His hands and His feet." Those hands were pierced hands, and those feet were pierced feet! It was an object lesson exhibiting the cost of redemption. It was an appeal for sacrifice and service, based upon the Cross.

No wonder they went from the presence of those pierced hands and feet and "turned the world upside down"! Would to God the Church could see those pierced hands and feet to-day, mutely, passionately, powerfully appealing for sacrifice and service, seemingly saying:—

"I gave, I gave My life for thee,
My precious blood I shed;
What hast thou given for Me?"

A Century of Foreign Missions

Address by Rev. Francis R. Beattie, D.D., LL.D.,
Of the Presbyterian Theological Seminary of Kentucky,
Louisville, Ky.

IN these delightful and uplifting commemorative services we are dealing with centuries. On Sabbath morning Rev. Dr. Strickler told us in a splendid way of the precious doctrines of grace which we hold so dear, and which we believe are destined to endure through all the centuries. Then, on Sabbath night, Rev. Dr. Morris recited in a thrilling manner the noble story of a century's work for Home Missions in our own country. Then, again, this morning, the inspiring and romantic narrative of the career and service of this Church through the century, which was so carefully prepared by Mrs. Branch and so finely read by Dr. Plunket, greatly informed and deeply moved us all.

And now, before I begin my address, permit me, in a simple, informal way, to say a word on my own behalf and on behalf of the Seminary in which it is my privilege to serve the Church. We unite with you in your glad expressions of joy and gratitude for all the goodness of God to your beloved church during the century just now closing. We ask the privilege of offering to you, as pastor and people so

happily associated together, our sincere congratulations for the blessing and prosperity which are yours at the present time. And we desire to rejoice with you all in the earnest prayer that you may be even more richly blessed and more largely useful in the new century of life and service upon which you are now entering. Our humble and sincere prayer is that the blessing of the Triune Jehovah, which maketh rich and addeth no sorrow, may always abide with you, so that what you are and what you do may ever be for the glory of the Name that is above every name.

And now to-night we are to seek to scan the century once more, and this time to try to rehearse the splendid story of enterprise and achievement in the field of Foreign Missions, which is the story of the marvellous results of the Gospel of Christ in heathen lands and among pagan peoples.

But what a task is this for a single address! What a theme for even a whole hour's discourse! It certainly is a task for the speaker to try to tell the story even in part, and I fear that the auditor may find it a serious task to listen to it. At the very outset the present speaker must confess his utter inability to sketch even in graphic outline the heroic and thrilling narrative of the marvellous results, the audacious enterprise, and the remarkable victories of the Gospel during the century past. In taking up the honorable and not unwelcome duty laid upon us we must use the telescope rather than the microscope. We must think in centuries rather than in decades. We count in the arithmetic of the Divine purpose rather than in that of human affairs, and we must look out over large landscapes from lofty places rather

than scan details from a low altitude. Yes, we must see visions rather than explore nooks and corners; and we shall surely be wise to try to catch some inspiration rather than impart much specific information.

But what do we mean by "A Century of Foreign Missions"? It is really the entire history of the modern missionary movement, the secret of which is the spirit and ambitions of the early Apostolic Church, and the outcome of which is the reproduction of the marvels of the early days of Christianity. For, while it is true that the Moravians and some others had caught from the Head of the Church, through the pages of His prophetic Word, the true vision of the mission of the Church in the world, more than a century ago, it is also true, too sadly true, that the Church, as a whole, had not its eyes opened to behold this matchless vision. And while a few men like Zinzendorf and Eliot, Brainerd and Carey were filled with a holy ambition and a burning zeal to bring the saving message of the Gospel to the most degraded of the human race, yet it must be confessed that a century ago this ambition and zeal did not possess the Church at large to any great extent. There may have been some partial reasons for this in the conditions of the times. For several centuries after the Reformation the Protestant Church was engaged in controversy with Romanism and in debates within her own borders. She was also called on to suffer sore persecutions, and to settle the vexed question of the relations of Church and State. These things occupied the attention of the Church and enlisted most of her energies, and may explain, in part at least, the indifference of the Church to the problem of the evangelization of the world. But just

about a century ago the Church awoke to a sense of her duty and privilege in this matter, and she was almost born again touching the import of her commission from her risen and reigning Head, in regard to her mission to the wide world lying in darkness and sin. When she began to better understand her commission to go into all the world and preach the Gospel to every creature, she soon came more clearly to see what the scope and aim of her mission among men everywhere should be.

And now to-night we are to stand on the splendid vantage ground of "A Century of Foreign Missions," and place to our willing eyes the telescope of the Divine vision, and scan the passing decades of the century whose days have just been numbered. As we do so devoutly and earnestly, many wonderful things shall surely meet our view, and our vision shall not be in vain if we are deeply moved to an abiding devotion to the risen Lord, and stirred to greater activity in seeking to hasten the day of His glorious appearing.

The First Vision.

First of all, as we turn the telescope upon the Church herself, we get a striking vision. This vision is a strange transformation in regard to the place of Foreign Missions in purposes and prayers of the Church. When the century now closing opened, the Church as a whole was almost totally unconcerned about the religious welfare of the heathen, and largely ignorant of the real conditions of pagan peoples generally. And what was still worse, she seemed to be largely indifferent as to her own duty and privilege to give the Word of God and the Bread of Life to

those perishing for lack of these very things. But as we behold the vision before us, we find all this changed. Decade by decade the Church began to hear and attentively listen to two distinct yet Divine voices calling to her. The one was the voice of the Master Himself, asking, "Who will go?" and saying in tones of authority, "Go ye," "Go ye." The other was the voice of the Man of Macedonia in many a dark and hopeless land, saying, "Come over and help us," "Come over and help us."

By degrees and by Divine grace the deaf ears of the Church were unstopped during the decades of the past century, till now, at its close, they are very attentive to both of these pleading voices. The eyes which were blind to the view of the whole world bowing in submission to Jesus now enthroned, have at the end of the century been divinely opened to gaze in rapture upon this vision. The then idle hands of God's people, who are the children of a King, have been lifted up and nerved for active service in His kingdom. And the tardy feet of the King's messengers as they then were, are now found, as the century ends, ready to run everywhere to do His bidding in errands of mercy and deeds of love. And the firmly fastened purse-strings of a hundred years ago have now been unloosed in the pockets of the Lord's stewards, and their treasures are now cheerfully poured into His coffers, to be used in the divine ministry of saving that which was lost everywhere. And, last of all, many earnest hearts are now to be seen, praying as never before—"Thy kingdom come. Thy will be done in earth, as it is in heaven."

The evidence of this rebirth of the missionary impulse in the Church lies in the fact that missionary

societies of various kinds were formed about a century ago. The Baptist Missionary Society was founded in 1792; and Carey and his devoted little band went to India, almost unnoticed by the big, busy world about, in 1793. The London Missionary Society dates from 1795, and the Scottish Missionary Society came into existence a year later, in 1796. Then came the Netherland Society in 1797, and the Church Missionary Society in 1799. Out of this same general missionary movement came the British and Foreign Bible Society, in 1804, which became the parent of all the branches, now about eighty in all, found in every part of the wide world.

It is interesting to note that this church in Augusta, Georgia, whose centennial we are now observing, was founded in the selfsame year as the British and Foreign Bible Society. Both are now one hundred years of age. A little later in this country, the American Board of Foreign Missions was established. This was in 1810; and for many years this Board represented almost the entire organized missionary activity of the various Churches in this land, till later on the different Churches each took up the Foreign Mission work and made it part of its proper activity. It is to be noted that during the early decades of the century now ending most of the missionary societies already named were made up and organized, not by the Churches taking formal action as missionary institutes, but rather by the banding together in a voluntary way of companies of earnest spirits, who had caught a vision of the duty of the Church towards the heathen, and had felt a Divine impulse to bring to all nations the saving health of the Gospel. And strange as it may be to us now, one of the very first things

which these devout spirits had to do was to waken up the Churches that they might behold the pathetic vision of the world lying in sin and misery, and making its mute appeal for the help and healing of the Great Physician. Carey, Judson, Duff, and others of their day had much to do in rousing the sleeping Church of Christ to a sense of its duty and privilege in this respect. And what heroism appears in these men! They had to face, not only the fearful dangers and terrible difficulties of the heathen world, but they had to sound again and again a clarion note of alarm in the ears of a seemingly heedless Church at home. But by degrees the Churches were aroused, and came to realize that the very genius of Christianity is to go everywhere preaching the Gospel. And in the course of time it was more or less clearly understood that the Church herself is the only divinely appointed, organized, and equipped missionary society.

This, then, is the first vision which the century of missions reveals to us. At its beginning the man who spoke of evangelizing the heathen was regarded as a visionary or a fanatic, and was perhaps told to keep silence in the courts of the Church. But now, at the end of the century, the man who would express opposition to Foreign Missions would surely be regarded as a crank or a fool, and be quickly told he was out of order in any courts of the Church of Jesus Christ.

The Second Vision.

From the vantage ground of a century of Foreign Missions we behold another wonderful vision. On this we wish to turn your open eyes for a time. The missionary movement has proved a mighty factor in the world's economic progress and material civiliza-

tion. This vision should not be overlooked in our present survey. There is a tendency on the part of many people to think that dollars and cents and business enterprise are the main elements in the economic welfare and material prosperity of the modern civilized world. A little reflection will surely show that this is a quite superficial view. Back of the dollars and cents and the material prosperity, somewhere there will be discovered the Gospel, and behind the man of commerce and trade there will be found somewhere the missionary of the Cross. The truth of this can be verified in every pagan land to which the Gospel has come during the past century. Where the people in these lands come under the influence of the Gospel at the hands of the missionary, increase in all kinds of trade takes place; business of all sorts opens up, and commerce expands in a wonderful way. This movement in material things very naturally grows out of the quickened intelligence, the larger needs of human life, and the increased security of life and property which the Gospel of life and peace, of truth and righteousness engenders. Note the difference between North and South America to-day, or between any Protestant Christian land and any purely pagan community in full proof of this.

In the last analysis the onward march of civilization, with its wonderful inventions, extensive manufactures, and almost limitless commerce, is due directly or indirectly to the wonderful power of the Gospel exerted upon people in any land. The Gospel has cleared away the forests and tilled the fertile fields; it has built factories and constructed railways; and it has put the reins upon steam and harnessed the lightning. If anything has been made plain during

the past century it is this fact. The humble, devoted Foreign Missionary has led the vanguard of the civilization of the world, and the Gospel is the secret of material prosperity. Take these away and barbarism and material decay will surely come. The whole fabric of modern civilization would crumble into ruins, and material wealth would soon melt away. Peoples would revert to the barbaric state, the earth would return to its original wilderness condition, and nations would fall into ruins everywhere. In this day of our boasted modern civilization, let us never forget the services of the missionary, and what a grand contribution to this civilization the Gospel message has always made. This is our second vision, and one of great import.

The Third Vision.

Still another splendid vision appears in view from the vantage ground of a century of Foreign Missions. This vision reveals the immense store of useful knowledge which the missionary movement has brought into the possession of humanity. The contribution which the foreign missionary movement has made in an educational way is far greater than we are apt to think. The world's culture to-day would be greatly the poorer were it not for the vast and varied services of the devoted missionary.

We think now not so much of the schools and colleges which have been founded by missionary endeavor, and which are conducted by earnest Christian men and women in heathen lands, but rather of the vast indirect contributions which missionaries have made to almost every department of scientific knowledge. Take the matter of geography, and see how much the

missionary has done in giving the world reliable knowledge of foreign lands and pagan peoples. Africa, the islands of the sea, and many places in the distant Orient have been opened up, and maps of these regions have been made which could not have been made were it not for the travels and descriptions of missionaries. In proof of this it need only be mentioned that many an humble missionary has been honored by membership in the Royal Geographical Society.

Then in the study of language, missionaries have done great service. In reducing unknown tongues to written form, in producing a simple literature of much value, and in providing valuable materials for the philologist, the missionary buried in heathen darkness and in pagan ignorance has done the world of letters a great and lasting service. The Bible is now translated, in whole or in part, into nearly four hundred languages and dialects. The service which the missionary has rendered to what is now known as scientific or descriptive anthropology is equally valuable. By his residence for years among all sorts of savage and primitive peoples the missionary has fine opportunities to observe the habits and customs, the traits and characteristics of these peoples, and to come to a better understanding of their social, domestic, civil, and religious condition than the unlettered trader or the hurried traveler.

Spencer and Tylor, though they have little sympathy with missionary activity, yet acknowledge directly and indirectly in their writings on anthropology and sociology how much they owe to the missionary in all lands. This is a marked feature of this vision now before us. The missionary is usually a well-educated man; he has no selfish end in view, he has good powers

of observation and inference, and he resides for years among the people he seeks to evangelize, so that he is well qualified to render this useful service to modern scientific sociology and descriptive anthropology.

The Fourth Vision.

Another attractive vision rises before our wondering eyes as we scan the century of Foreign Missions now under survey. This vision is the central one of all, and the grandest and the best. In it we see the definite religious results of missions during the century. This is the direct and specific product of missionary activity. It is for this that the movement exists, and it is in this lies its Divine reason and authority. It is to teach men the true religion, and to show them the way of life by Jesus Christ. But how shall we tell the story of the vision we now behold? Where shall we begin, and where end, the thrilling and marvellous narrative?

The missionary goes forth to give men in heathen darkness the light of the knowledge of the living and true God; he undertakes to bring the ignorant and superstitious into the experience of the renewing power of the Gospel of the grace of God, and he seeks to teach the lawless and cruel the precepts of the Word of God, that they may learn to live in peace and purity together. In a word, he seeks to bring the remedy which the Gospel supplies to bear upon all the awful ills which prevail among savage men, and to prepare them for right lives here and a blessed home in the world to come. And in our vision, we see the devoted bands of heroic men and women in every land, moved by the love of Christ, and prompted by love to their fellow-men, seeking to teach and to win, to save and sanctify these

multitudes, who are going down to the grave with no help nor hope. The world elsewhere has no such vision as this. And in close connection with this distinctly religious work we see these same men and women seeking to alleviate the terrible ills of human life which affect savage peoples. We see the hospital and the dispensary, where the medical missionary, after the manner of Christ, is healing all manner of disease among the people, as well as caring for their souls. We see the homes for orphan children, and for the aged and the helpless, and it appears as if Jesus was again among men going about doing good, as He did in the days of His flesh. We see schools formed where the children are taught, and colleges established, where young men may be trained for useful life service, or be fitted to teach and preach the Gospel as native helpers and evangelists. We see woman's work for women in the zenanas, and the leper house with its Good Samaritan service, and every other form of Divine ministry in our vision.

To catch the magnitude of the vision a few figures may give the result in a graphic way. We see nearly four hundred missionary societies at work in all lands to-day; about ten thousand missionaries, with over forty-five thousand native helpers, are engaged in this self-denying work. There are over one million converts professing to be followers of Christ in pagan lands, and there are perhaps five millions or more to some degree under Christian influence. There are nearly eighty thousand young men and women in higher or collegiate educational institutes, and perhaps seven hundred thousand in primary schools conducted by missionary agencies to-day. The number of additions to the membership of the Church is greater in

proportion to the number of workers than in Christian lands, and the devotion of the native converts to their Lord and Master is far beyond what we might expect in the circumstances. The faithfulness even unto death of the great majority of the converts in China during the Boxer troubles of a few years ago, fully confirms this, and forever refutes the slander that most of the Chinese converts were "rice Christians." The devotion and heroism of apostolic days were surely reproduced in our own time as proof of the abiding power of the Gospel to save sinful men.

In this vision we see what our own Church is doing, and are glad. In Mexico and Brazil, in China and Corea, in Japan, on the Congo, and in Cuba, the "Pearl of the Antilles," we see our sons and daughters toiling with their converts and workers about them. For forty years we have been at work, and now upwards of one hundred and eighty missionaries are in the field, and this year the gifts of our people were over $236,000, which is about a dollar a member for this cause. The home Church seems stirred with deeper interest, our young men and women are going forth to the field, and we are made glad.

The Fifth Vision.

Yet a fifth positive vision remains, as we stand on our present elevation and look back over the century just ended and see what Foreign Missions have done. This vision consists in the irresistible apologetic which the century provides for our Christian heritage, and the inherent power of the Gospel to save and civilize men. A century ago it was possible to doubt the potency of the Gospel of Christ to conquer other faiths and supplant other systems of religion, for the reason

that in modern times Christianity had not been arrayed in battle against them. But this is all changed by the vision of a century of Foreign Missions. The inherent power of the Gospel has been made evident in every pagan land and among diverse heathen peoples. The superiority of the Christian system over every other is evident by its superior fruitage in every land where the conflict has been joined. Such fruit can come only from a good tree. This is indubitable. And the argument from Christian experience is as clear and effective as it was in apostolic days in all heathen fields. The simple faith, the heroic courage, the noble self-sacrifice, and the large liberality of the converts from heathenism in every place where they are to be found are self-evident, so that when we see these things we cannot doubt the final triumph of the Cross, or the Divine efficacy of the Gospel to save men.

One wishes for more time than is at our disposal to illustrate this aspect of our splendid vision. But time fails to tell how, against all forms of superstition and every type of fetichism, Christianity is to-day prevailing. Let Patagonia and Madagascar and the islands of the South Sea and the wilds of Africa rise up and tell the story. And against more definite systems like Brahmanism, Buddhism, and Confucianism Christianity is equally potent, and has the pledge of ultimate victory. These systems are being gradually discredited, and their very foundations are becoming insecure. The caste system, the burning of widows, and the drowning of children are gradually coming to an end. The result is, that alike on the theoretical and practical sides, the Christian system is vindicating itself to be supreme, and giving unquestioned proof that one day it will sway the sceptre of universal

dominion in the realm of religion. Jesus Christ will conquer Islam and Hinduism and Buddhism and Confucianism, and take to Himself His great power and reign from the rising to the going down of the sun. His dominion shall reach from one end of the earth to the other, and all peoples and nations and kindreds and tongues shall own Him Savior and Lord.

The Sixth Vision.

Looking back along the vista of the century past, we have seen five glorious visions. Now, ere we close, let us turn the telescope forward to the future, and let us try to catch through the mists which hang low over the future, some outline of the vision which the coming century may slowly but surely bring before our wondering eyes. What shall the decades of this century unfold of God's dealings with men, and in the progress of the Church? Shall we not see missionaries going in goodly numbers into every land? shall we not see native churches established among all peoples? and shall not Jesus of Nazareth be known, trusted, and served everywhere?

The future is "as bright as the promises of God," and as sure as His purposes. A world wholly Christian and prevailingly righteous, a world where peace reigns and prosperity abides, is what in our vision we see. The evils in society and the ills of the individual shall be all mitigated or cured, the cruelty and injustice of man with his fellow shall have an end, and oppression shall nowhere be known. Such is but a glimpse of what this forward vision may in fancy suggest. Alexander wept because there was not another world to conquer, but the Church during the coming century may rejoice that she has conquered, as Alexander

never did, the whole world, not by force of arms, but by the solvent of love. The Cæsars sought universal empire, and only partly succeeded, but the time is surely coming when Jesus Christ shall sway the sceptre of the world's widest dominion. Napoleon spread terror over Europe for a generation, and spent his closing days in lonely St. Helena, but Jesus Christ spreads life and joy and peace everywhere, and with His people will dwell forever amid the glories of the New Jerusalem. For this splendid consummation, money, men, and earnest prayer are needed. The money is already in the purses of God's people, and needs only to be consecrated and given as good stewards should give it. Men and women are offering their services and are ready to go, so that the human agency is provided, and the doors are wide open in almost every country in our day. Prayer is needed that the spirit of God may be poured out. Think of Elijah on Carmel. He prayed, and the cloud of the size of a man's hand appeared. He prayed on, and the cloud covered the whole heavens, and there was abundant rain in all that region. So in answer to prayer the Spirit will be poured out as rain upon the mown grass and as showers to water the thirsty ground. Thus the needed power from on high will be given.

You have seen the munitions of war before the strong citadel. There is the cannon, which is a large piece of cold and harmless metal. There is the powder, like harmless gravel in your hand. And there is the ball, a heavy lump of metal capable of doing no harm. But watch and wait. Let that powder be put in that cold cannon, and let that heavy ball be placed in its position, and yet no harm is done to the strong fortress frowning above. But watch and wait. See! the

match is lit and applied; and then the flash and the crash, and the dismantled fortress and the defeated foe! So in the assault of the Church by her missionary endeavors upon the strongholds of sin and the citadels of heathenism in the world. They shall be captured some day by the power of the Spirit of God vitalizing the entire Church, and making all her forces potent.

Fire from on high is needed to give efficacy to every missionary agency, and to conquer the whole world for its rightful Lord and King. Then "Jesus shall reign where'er the sun does his successive journeys run." This is the vision of the century on which we are now entering. May this grand old Church do her good share in this consummation, as she has done in realizing the victories of the century which has been laid away in eternity.

Presbyterianism and Education

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THE word Presbyterian is descriptive of a form of Church government, namely, a government by Presbyters. But inasmuch as nearly all Presbyterian bodies are Calvinists, the word suggests to most minds the Calvinistic faith. I use the word in the broad sense to represent all the Presbyterian Church stands for in polity and doctrine. No presentation of Presbyterianism could be called rounded and full without a consideration of its relation to education. One of the Church's most distinctive features has been the high and persistent stand it has maintained in education. She has always demanded the highest educational qualification of her ministry, encouraged and sought the widest intelligence in her membership, and been the patron of learning. But in view of the widespread interest in education, and especially the marked revival of interest and effort in this cause in all *our* borders, it is peculiarly appropriate that this subject should have due consideration on this occasion.

I invite you to make a brief survey of—

I. The relation of Presbyterianism to Education in the past.

In Scotland, as early as 1558, John Knox, in his "Brief Exhortation to England," urged that "for the preservation of religion, schools be universally erected in all

cities and towns." Renewing this appeal in 1560, he maintained that such schools ought to be supported, if need be, by the Kirk. This seed bore abundant fruit afterward. The Kirk of Scotland through its General Assemblies repeatedly indorsed the sentiment expressed by Knox, and took action accordingly.

"In 1695 it was enacted that there be a school founded and a schoolmaster appointed in every parish by advice of the Presbyteries. * * * This was the foundation of a system of schools under which the Scottish people in the eighteenth century became more generally educated than any other in Europe." (Am. Enc., Art. Scotland.)

"Side by side," says Rev. W. W. Moore, D. D., "with Presbyterian Scotland in the educational vanguard stood *Presbyterian Holland*, responding nobly to the memorable words of John of Nassau: 'You must urge upon the States General, that they establish free schools.' They were established all over the Netherlands, and the New England Pilgrims found them there and brought with them to America the same great system. Wherever these pilgrims and the Presbyterian emigrants from Scotland and Holland settled in the wilds of the new world, there the schoolhouse was built beside the church." (Educational Value of Presbyterianism, page 7.)

When we come to trace the relation of Presbyterianism to education *in our own country*, we find that not only is the "common-school system indebted for its existence chiefly to that same stream of influence which flowed from Geneva through Scotland and Holland to the American Colonies" (Moore), but the provision for higher education in the academies and "log colleges," and afterwards the great colleges, is due very largely

to Presbyterians and other Calvinists. The author of the article on Calvinism in the Presbyterian Encyclopedia says: "Hence Calvinism has been the source not only of the common-school system as it exists in our own country, but of almost every one of our earlier colleges and Universities; notably Harvard, Yale, Princeton, Union, Bowdoin, Dartmouth, Rutgers, Dickinson, Washington and Jefferson, Middlebury, Hampden-Sidney, Amherst, Lafayette, and Hamilton, not to mention more recent enterprises. For generations nearly the entire cultivated mind of the country was under its training and stamped with its peculiar impress."

Coming to our own State, I beg to quote from the late Rev. J. S. Wilson, D. D., a prominent member of this Synod: "The most important enterprise ever entered upon by any ecclesiastical body in the State had its inception at the session of Hopewell Presbytery, at Thyatira Church, in the Spring of 1823. This was the formation of the Georgia Educational Society. Out of this enterprise arose the whole movement of denominational education of the State. To it we trace the existence of Oglethorpe University, Emory College, and Mercer University." (Necrology, page 29.)

The above testimony of historians clearly shows that for over *three hundred years* Presbyterians were the leaders in education. They urged its necessity, they founded schools, they organized a system of education, they were educators, and made great sacrifices to promote it. Shall their illustrious example fail to impress us?

II. Presbyterianism and Education at present.

While history shows that the Presbyterian Church easily held the leading place in education for three

centuries, yet it is a deplorable fact that Ichabod must now be written upon her brow. She who was once first must now take the third place. I am telling no secret when I state that the Methodist Church in the country at large is far in the lead in the number of institutions, in the number of professors, in the number of students, and second in the amount of endowment. That the Baptist Church is in the lead in the amount of endowment, second in number of professors, second in number of students, and third in number of institutions. That the Presbyterian Church is second in number of institutions, third in number of students, and fourth in the amount of endowment.

Do these facts indicate that the Presbyterian Church has lost her power, influence, and capacity for leadership in this great cause? I think not. Nor do they indicate that she has lost her interest in education. They do indicate, however, a loss of interest in *Christian and Church education.* This is neither the time nor the place to discuss the causes, but there are now unmistakable signs in the Presbyterian Church of a widespread revival of interest in this cause. This brings me to the next general head of my subject.

III. Why the Presbyterian Church should hasten to renew her zeal and efforts in the cause of Education.

I shall not attempt an exhaustive discussion of this question, but present only three principal reasons.

First.—Self-preservation.—If our Church allows the denominational schools of other Churches, or non-denominational schools, to educate her youth she will inevitably lose a part of them altogether, and lose her hold to a degree upon the remainder. The denominational school necessarily exerts a powerful influence

upon the student body. It is the influence of atmosphere, environment, association, teachers, meeting and hearing the best representatives of the denomination. This does not imply any effort at proselyting or any bad faith on the part of the school. The causes work silently but effectually. In the case of the non-denominational school there is lacking that strong religious influence so potent in developing and shaping character in youth. Consequently the student body receives no religious impression during the impressible period of the school age. In either case the result is disastrous to the Church.

Closely connected with this reason of self-preservation another fact must be remembered. It is of vital importance that our Church retain her hold on the educated class. This class is not only the most influential, but the controlling class. It goes without saying that the Church which educates this class will very largely mold, direct, and control it. In former years that is what the Presbyterian Church did, a fact which goes far to account for the influence of the Church, an influence very far out of proportion to her numbers. She has furnished the leaders in the great crises in Church and State. From this historic position she must not recede.

Again, from the denominational school come most largely our supply of ministers and our most loyal and best trained Christian workers. Need I pause to emphasize the significance of this fact at a time when the supply of ministers is sadly inadequate to our needs, and at a time when a supply of trained Christian workers is one of the imperative demands of all departments of our Church work—Home Missions, Foreign Missions, Sabbath school? To curtail or cut

off the supply of either ministers or trained workers would be disastrous. On the contrary, our growth as a Church depends upon increasing both classes.

In view of these facts is it not true that self-preservation as a Church demands an immediate and earnest effort in the cause of Christian education?

Second.—That we may help to make education Christian.—A few years ago I was in the home of the late Rev. Dr. Palmer, of New Orleans. A short time before a large educational convention had met in that city. Dr. Palmer said to me: "I was astounded at the programme announced in the convention by one of the leading men, that the State would soon control the education of the young in this country." The very suggestion had stirred him deeply. Such a result he regarded not only as deplorable but alarming. But such is the trend of the times—to have education either under the State or divorced from all church influence. Shall it be so? This the great question of the hour: *Shall education be Christian or non-Christian?* I am not alone in thinking that on this issue the next great battle of Christianity is to be fought. How much it means to the Church and to the world none can estimate. I have not a word to say against State education; many true and noble Christian men and women are engaged in it. Not only so, but I know of no other agency competent to undertake the education of the masses except the State. My idea is not to antagonize the State school or the undenominational school, but is this: Let the evangelical churches enter most heartily the educational field and establish institutions of the *highest grade* and character, institutions which shall teach the Bible and be positively Christian. Thus will they not only educate their own youth, but

will set the highest ideals of education, formulate a true philosophy of education, raise up and develop Christian leaders in education, and create such a public sentiment as shall demand that education shall be Christian. To accomplish this end there is need for *all* work possible by *all* the Churches. Shall the Presbyterian Church be found lagging in this great battle?

Third.—Because the doctrines of the Presbyterian Church are peculiarly adapted to develop the highest type of character.

If this be true it lays the most solemn responsibility upon the Presbyterian Church in the matter of education. In order to appreciate the force of this statement we must consider two things:—

(1.) What are the doctrines of Presbyterianism?

(2.) What is the type of character these doctrines *have produced?*

As to the first question, time forbids a full answer. I mention briefly three of our great doctrines.

The first fundamental doctrine of the Presbyterian Church is the doctrine of God. This is very clearly stated by the Rev. Dr. Egbert W. Smith in his admirable book, "The Creed of the Presbyterians": "It is a system distinguished supereminently by its exaltation of God. 'A profound sense of the exaltation of God,' says Rev. Dr. George P. Fisher, of Yale, 'is the keynote of Calvinism.' The glory of the Lord God Almighty is its unifying, all-pervading principle, the blazing sun and centre of the system. Not bare sovereignty, arbitrary will, naked power, but a personal God of grace, the God revealed in Christ, is the God of Calvinism. It adores Him as the absolute and ever blessed Sovereign, infinitely worthy of love and

obedience, 'Who doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.' (Confession of Faith, chapter V., section 1.) The keynote of the whole system is struck in the first question of the Shorter Catechism: 'What is the chief end of man? Man's chief end is to glorify *God* and to enjoy *Him* forever.' Hallowed be *Thy* name, *Thy* kingdom come, *Thy* will be done, is the threefold petition which expresses the heart of Calvinism. As one has said: 'In all places, in all time, from eternity to eternity, Calvinism sees God.'

"From its absorbed and adoring view of God comes Calvinism's conscientiousness, its deep and dominant sense of duty and responsibility. The *ever blessed* is the Ever Present God, under Whose eye, in Whose fellowship, for Whose glory, and subject to Whose review the whole of human life is to be lived," (Pages 44 to 46.) What more desirable or more needed element could be introduced into education?

The second great doctrine of Presbyterianism is its view of the Human Will. Calvinists deny that the will is in *equilibrio*, turned hither and thither by outward influences, or capable of *self-determination*. They hold and teach that the decisions of the will are the decisions of the *soul*. That the condition of the *soul* determines what will be motives and inducements to a man; that if a man's soul is depraved and wholly sinful, he will not and cannot choose the holy and good. Hence our Confession teaches, "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation." (Chapter IX., paragraph 3.) On the other hand, if the soul is holy,

man will just as surely choose the pure and good. This view of the will puts the emphasis *upon what a man is*, upon the condition of his *dispositions*, upon his CHARACTER. Such a philosophy of the will is the foundation of sound ethics, because it points out that the fountain of conduct is the *soul* itself, and that if we would make the fruit good we must first make the tree good. It robs man of all self-sufficiency and makes him entirely dependent upon Divine grace. It emphasizes the necessity of regeneration, of a truly informed conscience, and purity of heart. What more important than to teach our youth that *character* determines destiny, and that for godly character man is dependent upon God.

The third great doctrine of Presbyterianism is what I venture to call Individualism. Prelacy makes church power to reside in the bishop, Presbyterianism in the *people.* This is the fundamental doctrine of our form of church government. Every individual is a member of the body to which power belongs, every one shares responsibility, and every one must think and act for himself. "This," says Dr. W. W. Moore, "is just the first principle of Presbyterianism as a form of government—'the rights of the people,' and here we find the real potency of Presbyterianism as an educator of men and a maker of citizens. It teaches that all men are the sons of the Lord Almighty, that all are equal and all are kings, that every soul is of infinite value and dignity, and that each individual mind may be in direct communication with its Creator. With such a conception of man there can be no despotism in Church or State, no prelate or king can be lord over another man's conscience." Out of this doctrine proceeds logically the right of private judgment and the demand for civil and religious liberty. Hence it is adapted to

develop the highest type of manhood—intelligent, conscientious, pure, self-reliant, courageous.

Here, now, are three of the great doctrines of Presbyterianism: the doctrine of God; the doctrine of the Human Will; and the doctrine of Individualism.

We next take up the question, What type of character *have* these doctrines *produced in the past?* For the answer to this question our appeal is to History.

"The Calvinists," says Froude, "abhorred, as no other body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts."

"As illustrating the type of character produced by Calvinism, Froude mentions William the Silent, Luther, Knox, Andrew Melville, the Regent Murray, Coligny, Cromwell, Milton, Bunyan. 'These men,' he says, 'possessed all the qualities which give nobility and grandeur to human nature—men whose life was as uplifting as their intellect was commanding, and their public aims untainted with selfishness; unalterably just where duty required them to be stern, but with the tenderness of a woman in their hearts; frank, true, cheerful, humorous, as unlike sour fanatics as it is possible to imagine any one, and able in some way to sound the keynote to which every brave and faithful heart in Europe instinctively vibrated.'" (Smith, Creed of Presbyterians, pages 59, 60.)

Rufus Choate is quoted by Dr. Moore as saying, "I ascribe to Geneva an influence that has changed the history of the world. I trace to it the opening of an-

other era of liberty, the republican constitution framed in the cabin of the 'Mayflower,' the divinity of Jonathan Edwards, the battle of Bunker Hill, and the independence of America."

Continuing, Dr. Moore adds: "When we remember that nearly all the officers in command at King's Mountain, the most successful battle, save one, that was ever fought by Americans, were Presbyterian elders and that their troops were mustered from Presbyterian settlements; when we remember that General Morgan and General Pickens, who turned the tide of the whole war at the Cowpens, were Presbyterian elders; when we remember that after his surrender at Saratoga, Burgoyne said to Morgan concerning his Scotch-Irish riflemen, 'Sir, you have the finest regiment in the world'; when we remember that Generals Moultrie, Sullivan, Sumter, Starke, Knox, Rutledge, Wayne, and scores of other officers, as well as thousands of the rank and file, were of the same sturdy stock, it is hardly too much to say with Rev. Dr. Archibald A. Hodge, that the Shorter Catechism fought through successfully the Revolutionary War." (Educational Value Presbyterianism, page 15.)

These testimonies from historians all over the world might be indefinitely multiplied. Enough has been said to establish my point—that Presbyterianism is adapted to produce the highest type of character and life.

I wish now to conclude by showing that the great need of the present hour is to introduce into education precisely that influence which Presbyterianism must supply. Let me specify:—

The *first* need of the hour in education is a sound philosophy. The present tendency in philosophy is to materialism or sensualism. The consequences must

inevitably be a false system of ethics, a false theology, or infidelity. The remedy is the Calvinistic philosophy based upon the Bible, rather than a philosophy founded upon the physiological laboratory; a philosophy which teaches the spirituality of the soul and the true view of the will.

The *second* need of the hour in education is a true teaching concerning God. What the youth of our land ought to be taught is just that truth concerning God which Calvinism emphasizes. Stop for a moment and think what must be the result of leaving out the true view of God in education. What would become of that foundation stone of the Christian commonwealth, *the sanctity of an oath?* What would become of the reverence for things sacred and divine? What of faith and hope? What of the fear of doing evil? Do you say this is the Church's business? In a measure, yes. But you cannot deny that the school which has the child for five days in the week, for five or six of the morning hours, and for a period of from ten to fifteen years of the most *impressible* part of life, cannot escape this responsibility. Whatever your theory as to the office of the Church, the influence of the school is a fact.

The *third* need in education is the inculcation of a true teaching concerning the majesty of law. The tendency of our day is to lawlessness—to evasion of the law by some, to disregard of the law by others, to disrespect for the law by many, to violation of the law by others. How is this dangerous tendency to be checked? By teaching the *young*, first of all, the MAJESTY AND GLORY OF GOD, the Giver of the great moral law. It is a most significant fact that before God gave the moral law on Sinai, He gave the most remarkable

display of His majesty, power, and glory found in the entire Bible. If this great truth could be impressed upon our young and then His moral law taught them, this would lay the foundation for the highest respect for all law. This is the very thing which Presbyterianism does. Not only has it thus exalted God and honored His law, but it has also stood for law and order as promulgated from the State, for *individual responsibility*, and, so, accountability under law.

The *fourth* need in education is strong, moral character, character founded on truth, character grounded on convictions. The crying need of to-day in our legislative halls, State and National, is men of true and firm convictions, of indomitable courage, incorruptible, unpurchasable. The same is true of the business world and of the social world. There is also need of the same type of women for the home. To attain these results the school must develop and train the moral nature, cultivate and inform the conscience. But have we not seen that the very kind of character we need, Presbyterianism is adapted to produce, aye, has produced?

The *fifth* great need of education is the inculcation of a high and holy purpose in life. This purpose is not to live for self, or for money, or for fame. How many low and unworthy ends men are living for, all more or less degrading, dangerous, and unsatisfying! But *the* great end which Presbyterianism teaches is this: "Man's chief end is to glorify *God* and to enjoy *Him* forever." How important for this ideal of life to be kept constantly before the developing and aspiring soul!

In view of all I have said, has not the Presbyterian Church a call, loud, strong, imperative, to enter the

field of education? A call which comes from our glorious past; a call shrill and reproving from our present recreancy; a call from the great crisis of to-day; a call from our Lord to extend His kingdom; a call enforced by our great doctrines; a call from the imperative needs of the great cause of Education?

What shall be our response? What shall be the response of this historic church which celebrates its centennial on this occasion? What a grand celebration of your centennial would it be for this church, in which our General Assembly was born, to lead in a great forward movement in the cause of Education!

Incidents of the Centennial of the First Presbyterian Church

By Mrs. Theodore D. Caswell.

THE old church had certainly put on its holiday attire to celebrate its birthday, and presented a scene of rare beauty, with its garlands of Southern smilax streaming from the convex ceiling in every direction; illuminated with hundreds of incandescent electric lights. The great organ was a mass of delicate green vines, and with its wealth and glory of beautiful white blossoms, was wonderfully effective. The higher curves of the organ were decorated with tall palms and potted flowers in bloom; the altar was seemingly a mass of Easter lilies.

With this beautiful environment the closing services of the centennial were held on the evening of the 17th of May, 1904. It was a very large interdenominational gathering, and representatives of the other churches brought greetings of love to the century-old church.

Dr. Plunket read the following resolution, passed at the recent session of the Augusta Presbytery, at Madison, Ga.:—

"Madison, Ga., April 21st, 1904.

"Whereas, The Presbytery of Augusta learns with profound pleasure that the First Presbyterian Church, Augusta, Ga., in which the General Assembly of the Presbyterian Church in the United States was organized in December, 1861, will celebrate its centenary in May, 1904; therefore,

"*Resolved*, That by a rising vote Presbytery expresses its deep sense of obligation to this historic church for sympathy and help extended so generously through its beloved pastor whenever and wherever throughout our bounds the cry of need has been raised.

"*Resolved*, That Presbytery extends its tenderest love to the pastor and people of this noble church upon this auspicious occasion, and prays upon them God's tenderest and constant blessing.

"H. W. BURWELL,
"*Moderator.*

"M. E. PEABODY,
"*Stated Clerk.*"

The following greetings were borne to the First Presbyterian Church, the pastor briefly replying to each, and closing with a general reply:—

Rev. H. W. Burwell, in behalf of the Greene Street Presbyterian Church, extended greetings and congratulations, wishing the mother church a Godspeed through a second century. They pressed upon their venerable mother's brow the kiss of love, the salutation of deepest veneration.

Rabbi M. Cahan, in behalf of the congregation of the Children of Israel, brought profuse greetings and congratulations. They recognized it as an important occasion in the hearts of the Presbyterian congregation, and as a church and people they joined with them in rejoicing. They held for their neighbors the kindliest of feelings. Your church is the veritable house of God, and may He continue to shower upon you His choicest blessings, that your pastor and people may go from strength to strength in His blessed service.

Mr. William Crane, representing the congregation of St. Paul's Episcopal Church, read a letter from the rector, Rev. C. C. Williams, D. D., who was unable to

be present. He declared that the two churches, St. Paul's and the First Presbyterian, were like one large family. "We hold manifold interests in common. Our dead lie side by side in the old St. Paul's Church, and so in peace may our sons and daughters live through life."

Judge E. H. Callaway represented the First Baptist Church in the absence of Rev. Sparks W. Melton. Judge Callaway read a set of resolutions expressive of cordial fraternity from the Baptist brethren. He then briefly referred to the fact that early in this century there were close relations between those who established the First Presbyterian Church and the Greene Street Baptist Church, it being told in the biography of Dr. Brantley, the first pastor of the Baptist church, that at one time he and the Presbyterian congregation worshiped alternately in a building occupied in common by all denominations. Judge Callaway closed by wishing Godspeed to their sister church.

Rev. M. O. J. Kreps, pastor of the Holy Trinity Lutheran Church, declared that there was a warm spot in his heart, he having married a Presbyterian woman. He and his congregation wished the First Presbyterian Church a continuance of all blessings. They joined hands and hearts with them in all good works.

Rev. J. H. Eakes, pastor of the St. John's Methodist Church, brought greetings in behalf of his own congregation and the three thousand Methodists of the city of Augusta. He brought the heartiest sympathies and sincere congratulations, on a service of one hundred years in the vineyard of the Lord. Dr. Eakes spoke tenderly and touchingly of the many memories clinging to the old church. "May God bless you abundantly and may you continue to bless this city and bring souls into the kingdom of God."

Rev. C. E. Weltner, pastor of St. Matthew's Lutheran Church, in behalf of his congregation and himself, brought fraternal greetings and centennial congratulations. "Augusta is a garrison. In it are serving, under one great flag and one great Commander the light infantry, the heavy artillery, the swift cavalry, the nimble marines, and the engineers. One company has met to celebrate one hundred years of service, and we have all gathered to rejoice with them and to speed them forward in good service. May God bless you for another century."

Rev. Howard T. Cree, pastor of the First Christian Church, brought greetings in behalf of his congregation. Representing one of the youngest of the churches of the central part of the city, yet their congratulations and well-wishes were none the less sincere. His heart beat in sympathy with everything that had been said. He did not know which to congratulate the First Presbyterian Church on, the wonderful record of a hundred years of service, or on the possession of an ideal pastor, able to arrange and successfully conduct so interesting and helpful a series of centennial celebrations.

Rev. S. R. Belk, pastor of the St. James' Methodist Church, eloquently voiced in behalf of his congregation and himself, greeting and congratulations. He declared that he was happy to be with them on so eventful an evening. It is a great occasion. He could think of but one thing, the lines of the familiar hymn, "Blest be the tie that binds our hearts in Christian love." The Presbyterian Church of Charlotte, N. C., started the movement that brought the Nation its freedom. "Your denomination has always stood for the Sabbath, for Christ, for education, and for purity of life. May God bless and prosper the congregation and continue its good work through all the ages to come."

Briefly, but eloquently, Dr. Plunket, the pastor, expressed, in behalf of the congregation, their deep appreciation for the many kind words spoken—true tokens of Christian love. He spoke at length on the common ties binding all Christian denominations together, all bowing in love and obedience to one Lord and one Savior, Jesus Christ. He returned loving greetings and well-wishes, praying peace, prosperity, and God's blessings on all.

The service closed with the singing of the beautiful hymn, "Blest be the tie that binds our hearts in Christian love," Rev. F. R. Beattie, D. D., LL. D., pronouncing the final benediction.

After this fitting close of a great occasion, a large reception, to which seven hundred guests were bidden, was given in the Telfair Building.

The guests were welcomed in the assembly room, which was unique and fascinating with its original decoration of a deep green fringe of pine needles gracefully festooned about the walls, and caught up with rosettes of pine needles. The entire building was decorated with the most exquisite taste in a profusion of beautiful flowers and brilliant electric lights. About the rooms were masses of sweet peas banked amidst feathery green ferns, making an effect beautiful beyond description.

The picturesque rooms opened on the broad gallery, where many of the guests were served with supper, as well as in the great assembly room.

In the front supper room the guests of honor were seated at a table arranged in the shape of a Celtic cross. Here were the Presbyterian divines who were visiting Augusta, and those of Augusta, with the priests and the ministers of the various churches, and their wives, members of the Church Councils, and representatives

of the press. The table was bewilderingly beautiful, it was an immense white cross, almost filling the large room. A beautiful pyramidal birthday cake with its one hundred tiny red candles illuminated the centre of the table. Great cut glass bowls of sweet pea blossoms of purest white were rendered most striking by an occasional high vase of brilliant scarlet flowers, making a table of wonderful beauty. The room itself was lovely in its mural decoration of empire wreaths and garlands. At each of the forty-eight seats for the guests of honor were placed cards with quotations apropos of the church, or questions of the day, which were read after Dr. Plunket's poem of welcome, written by Mr. W. H. Hayne:—

"Unlike the transient earth and sky,
The Spirit's life can never die;
And thus exempt from Doubt's grim fears,
We celebrate our hundred years.
Years that have lapsed in gain and loss,
Under the shadow of the Cross—
That shadow born of sin's dark night
Yet fringed with everlasting light!

"Brothers! a welcome, warm and true,
Of Christian fellowship to you.
Our words of cheer we will not shock
With echoes from old Plymouth Rock;
And you will grant it is no schism
To skip the Longer Catechism,
And with a Presbyterian smile
The gentle hours of Spring beguile."

So passes into history the first centennial celebration of our beloved church, ever to be remembered by this and to be recalled by coming generations.

May her growth in the century upon which we just entered even surpass that to which she has already attained.

Activities of the Church During the Present Pastorate

By Mrs. Henry H. Malone

SEVERAL years since a speaker at a convention was heard to describe a Sabbath school as "the church at study." This definition seems especially appropriate as applying to the First Presbyterian Sabbath School, which enjoys the distinction of having from earliest times encouraged and emphasized the memorizing of Scripture. The chance visitor on Sunday afternoon looks down from the gallery or elsewhere upon a busy scene. Row upon row of happy, intent faces, ready responses, perfect order, while above and beyond all is the unmistakable atmosphere of earnest work for the Master.

When Dr. Plunket addressed the school for the first time in January, 1890, he found it in fine condition under the able superintendency of Mr. John W. Wallace. A large and representative Bible class, as also the singing, was led by the superintendent, and attracted visitors in large numbers. In January, 1896, the school was called to mourn the loss of its beloved superintendent, Mr. Wallace, who died in the full vigor of his leadership, having completed his twenty-fifth year of service. Sadly impressive were the exercises at the

unveiling of the memorial fresco in the Sunday-school auditorium. The gallery was thronged and the main floor crowded on Sunday afternoon, April 15th, 1900, by those who gathered to do honor to the memory of Mr. Wallace. Addresses in reminiscent strain recalled the man of winning personality, the finished Bible student, the fluent platform speaker, and pleasing musician. This remarkable combination of gifts went to make one of the most successful and widely known Sabbath-school workers of the day. On January 20th, 1901, the school formulated resolutions of appreciation and esteem upon the resignation of Mr. B. F. Brown, whose faithfulness to duty while superintendent for five years had endeared him to all.

The past two years has been a period of remarkable activity and consequent development. Many improvements have been introduced, notably the adoption of Honor Roll and Medal Systems, the Normal Class, the Home Department, the Cradle Roll, and the Sunday-school Constitution. An old activity revived is the reopening of the Intermediate Department, which had been closed for twelve years.

The latest improvement just completed is the enlargement and renovation of the collection of books comprising the Sabbath-school library. The school is divided into five distinct grades or departments, promotion from one to another being determined by age and proficiency in certain requirements supplementary to the weekly lessons. The income of the school from weekly collections is larger than ever before, the entire receipts being devoted to benevolence.

The most important occasion during the year is the first Sunday in January, at which time diplomas, medals, prizes (for memorizing Scripture) and Honor Roll dis-

tinctions are awarded and announced. The First Presbyterian Sunday School is to-day thoroughly abreast of the times, being equipped with all modern methods and appointments. This significant fact is the fruit of the labors of Mr. George P. Butler, the present superintendent, who with unflagging energy and infinite tact has planned and executed, early and late, to this end. Young in years, but mature in accomplished leadership, he enjoys the enthusiastic co-operation of the officers and teachers, among whom there exists the highest conception of duty.

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An earnest band of youthful Christians is the Young People's Society of Christian Endeavor, owing its existence to the present pastor, whom they gladly number among their members and include in their councils.

On Sunday evening October 19th, 1890, a special service was announced to take place, at which time organization was effected. The object of this society is "the promotion of spirituality and usefulness in the service of God." The missionary phase of the work is especially prominent. In May, 1892, a Sabbath school was organized in the southern limits of the city, and when this was discontinued the missionary activity was transferred to the Richmond County Reformatory, where a Sabbath school had been founded in 1891 by Mr. Anderson W. Carmichael. Previous to this time no religious services had been held at this place and Christmas festivities were unknown.

When failing health obliged Mr. Carmichael to relinquish this work, it was assumed by the Christian Endeavor Society, which for the past ten years has supplied literature and workers for this field. For

most faithful services rendered in behalf of this school grateful acknowledgment is made Andrew J. Winter. Within the past few years the Endeavorers have undertaken the entire management of a subscription fund toward the salary of a pastor for Sibley Church. The reopening of this church after a period of eight years is due to the energy and zeal of these young people, to whom great credit is given for having solved this financial problem of long standing. In March, 1902, there sprung into life the youngest organization of all this goodly number—the Junior Y. P. S. C. E. Under the direction of Miss Marie Brahe, as superintendent, this sturdy offshoot accepts only a moral support from the parent organization. Financially independent, the Juniors, moreover, invest all surplus funds in missionary stock.

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In the early days of the present pastorate (1890) Mrs. D. L. Fullerton and Mrs. W. J. Cranston, of the Foreign Missionary Society (for an account of this venerable circle see elsewhere), organized a band of young girls who should thus early become impregnated with a knowledge of and love for missions. These "Mission Workers" undertook the education of a Japanese girl. This work was completed after seven years with gratifying results. The present finds them with enlarged usefulness, defraying the tuition of two native girls at Nagoya, Japan. At the annual rally in October the pastor invariably participates in the exercises. For extraordinary service rendered this society of "Mission Workers" while president for thirteen consecutive years, the name of Miss Mary C. North stands pre-eminent. Inexpressibly sad is the

recent bereavement of this circle by the death of the president, Miss Eugenia Walton, of whom it may well be said, none knew her but to love her.

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On April 9th, 1894, responsive to the call of the pastor, there assembled in the Telfair Building a company unique in its personnel and intention. This was the organization of the famous Men's Welcome Service Association, which for eight years did efficient service and, when disbanded, left a vacancy which has never been filled. The object of this association was "to increase the interest and effectiveness of the Sabbath evening service and attendance thereupon." Large congregations repaid the combined effort of choir and association to co-operate with the pastor in his aims, not the least of which was to strengthen the ties of church fellowship and promote spirituality among the members. During its existence the pastor was thoroughly identified with and the unfailing inspiration of the Men's Welcome Service Association.

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The Riverside Mission Sabbath School was founded by Miss Hannah Longstreet in the early seventies, and the comfortable little chapel fronting the river was given by Mr. Josiah Sibley as a home for the mission as long as it should be conducted at this point. Since this time regular weekly sessions of the Sabbath school have been held, picnics and Christmas feasts have celebrated the passing seasons, and in 1890 we find this little school under the watchful care of Mr. Henry A. Flisch, whose prolonged and faithful service, when superintendent for twelve years, deserves special

mention. Since 1890 the cost of literature, in addition to other current expenses, has been assumed by Session. At one time the need of a piano becoming urgent, the school raised a large sum by entertainments toward the purchase of a much-needed instrument. The present superintendent is Mr. Charles E. Whitney, who, with his assistants, deserves the utmost encouragement in their earnest work.

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The Winter of 1885–6 was unusually severe. There was much suffering among the poor, and relief parties distributed quantities of fuel, clothing, and provisions wherever needed. The necessity for concerted action and organized effort in such emergencies became apparent, and accordingly the Pastor's Aid Society was formally organized January, 1886, by Dr. William Adams, at that time pastor of the church. The object of this society, as stated in the first annual report, is to co-operate with and assist the pastor in his labors (notably of visitation and the distribution of beneficence). When Dr. Plunket assumed charge in 1890, Mrs. Julia E. Scales was president of this society. A testimonial of appreciation is herewith recorded to the memory of this faithful handmaiden, whose seven years of official service was terminated only by declining health. The Pastor's Aid Society was reorganized by Dr. Plunket a few years since, and the interest acquired at this time and happily retained has doubled its usefulness, recalling the early days of its existence. In addition to numerous duties they have undertaken within the last year the collection of the subscription fund for Ministerial Relief. Under the auspices of this society there was organized in Feb-

ruary, 1900, a sewing and singing school, which assembled in the Telfair Building. The following Winter these enterprising workers located a similar school at Sibley Church. Both of the above did well and enjoyed a most flattering attendance. The Pastor's Aid Society, under the president, Mrs. James W. Moore, is the pastor's faithful co-laborer, and he their wise counsellor, inspiring the best effort of officers and members.

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On a bright March afternoon in 1896, an attentive audience, composed for the most part of boys, sat in the lecture room of the Telfair Building. When the shadows lengthened and the meeting dispersed, the Boys' Mission Band had begun its career of usefulness. After the first year spent in study, the band grew to such vigorous strength that it was seen a definite object was needed for which to work. This was found in the person of a little Chinese girl, only four years old, whom the boys purchased to educate for Christian womanhood. A few short years and little "Augusta" passed away, leaving the memory of happy, wholesome childhood spent among Christian friends. Since this untoward event the band has assumed the maintenance of "a memorial cot" in the Elizabeth Blake Hospital at Soochow. In the shaded hospital ward the pictured face of little "Augusta" smiles a benediction upon the sufferer in a white cot near by. The organizers and original superintendents of the Boys' Mission Band were Miss Mamie Harris, now Mrs. John T. Shewmake, and Mrs. Harold Lamb, whose earnest, faithful services for a number of years were terminated by change of residence. The

present active officers are Misses Kathleen Lowe and Ellen I. Ford.

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Venerable with age and crowned with usefulness, the Ladies' Sewing Society held its place among the activities of the church until 1902. This historic society dates from *ante bellum* times, and with the exception of that period when the hands and hearts of its members became engrossed by the demands of hospital service, has held regular sessions almost to the present day. The keynote of the revival after peace was restored, seems to have been social unity, or, in other words, a tightening of the ties of church fellowship, too sadly loosened by the vicissitudes of warfare. The Ladies' Sewing Society very shortly became a potent factor in the life of the church, and as the years multiplied, large sums passed in and out of the treasury. Various candidates for the ministry were educated in rapid succession and missionary enterprises assisted. At the close of this period of ministerial education the society directed its efforts to domestic needs, for among other achievements the substantial appointments of the ladies' parlor in the Sunday-school building memorialize the energy and enterprise of its members. When the newly-elected pastor arrived in the city, Mrs. John K. Jackson was the president, whose labors during a period of incessant activity merit special comment and affectionate consideration. Finding a new church organ a remote possibility of the future, Dr. Plunket exerted himself with characteristic energy and "eloquence,"—so say the records,—in behalf of this project. He associated with himself a number of prominent gentlemen

no less enthusiastic, and together they pushed the matter to a final issue. In the Autumn of 1893 the stately proportions of a superb organ, erected at a cost of seven thousand dollars, gladdened the eyes of the congregation when assembled for morning worship. It was therefore after six years of unremitting toil that this enterprise was completed. Other needs claimed attention; a handsome velvet church carpet and later, one for the Sunday-school building, were purchased through the unaided efforts of the members. May future generations, recognizing a debt of gratitude, pause to pay loving tribute to the memory of the Ladies' Sewing Society.

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The Home Missionary Society was organized June 11th, 1894, by Dr. J. T. Plunket, who was profoundly impressed by the spiritual destitution of Georgia. The object of this activity is to arouse and sustain interest and zeal in Home Missions and to secure systematic contributions to the same. The income of the society is devoted strictly to the prosecution of mission work within the State, a handsome yearly assessment being raised for this purpose. The pastor is a frequent attendant at the meetings, bringing reports of the outlook from Presbytery and Synod.

A course of reading on local missions included an edifying publication entitled "At Our Own Door," by Rev. S. L. Morris, D. D. Until recently this was the only society in the church interested in the study of Church history and doctrine. While owning two large and well-appointed traveling libraries, they also distribute large quantities of literature, covering a wide range of subjects. On November 25th,

1896, a large and thoroughly successful church reception was tendered Rev. Dr. and Mrs. Plunket, under the auspices of the Home Society. The difficult and delicate task of arousing and sustaining interest in the cause of Home Missions, which had been overlooked in the pressure of other activities, has fallen upon a faithful few, who have ably co-operated with the president, Mrs. Moses Wadley, in her unceasing labors of the past nine years. The success of this well-directed effort is shown by the steady increase of interest and income to the Home Missionary Society.

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The handsome little property in Summerville known as the Reid Memorial Church was erected with funds left by Mr. Robert Reid at his death in 1867. Subsequently the trustees of this property placed the arrangements for and details of worship under the supervision of the Session of the First Presbyterian Church. Accordingly, in 1892, the Session instituted a weekly prayer-meeting service. This has continued during the Winter months for the past twelve years, and is conducted by Dr. Plunket. The Reid Memorial Sabbath School dates from the erection of the church edifice. Its personnel has changed but little in many years. Thrice faithful have been its supporters through Summer's heat and Winter's cold. For extraordinary service rendered this school, honorable mention is due Mrs. Anne M. Cuthbert. As Dorcas "was full of good works" which did testify, so the ivy-clad walls, could they speak, would bear willing testimony to this consecrated handmaiden whose energy takes no thought of the passing years.

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A glance at the foregoing sketch, extending over a period of fourteen years, reveals the fact that the organized agencies of the church have increased twofold in numbers, and likewise in usefulness during the present pastorate. We have seen the labors of years crowned with fruition and the prayers of faith answered in obedience to the Divine command, "Go ye into all the world and preach the gospel to every creature."

Passing in and out among all these busy activities of Christian enterprise is one, who more than another may be termed the chief instrument of success and safeguard of failure. His the hand which guides wisely yet unobtrusively, commending the workers and recruiting their ofttimes diminished numbers. His the busy brain ever planning more generously for the future. To the present pastor, Rev. Dr. J. T. Plunket, in grateful acknowledgment, this sentiment of loving appreciation is recorded by a loyal people.

THE MANSE.

The Pastor

Rev. John Thompson Plunket, D. D., M. D.

By Editorial Committee.

THE subject of this sketch was the ninth child born to his parents in a family of ten. He is of Scotch-Irish descent, and in his ancestry are to be found the names of many who were alike illustrious, both in the service of the Church and State. He is a native of Franklin, Williamson County, Tennessee, and while still in his infancy his father, a man of affairs, moved to Nashville, where he subsequently was brought up.

Under the ceaseless supervision of a devoted mother whose mental endowments were of a very high order, and who was deeply religious by nature and conviction, Dr. Plunket, when near fifteen years of age, joined the First Presbyterian Church, Nashville, Tenn. Six years later he was made a deacon in that church, which office he filled for the eight successive years following. He was given the best educational advantages to be had in a community boasting of the variety and character of its preparatory schools and academies, and as he passed from boyhood, his father, to give him a proper understanding of business and the laws of trade, placed him in a large commission and milling estab-

lishment, and subsequently he became the cashier and leading office man of a large wholesale drug house. After thus spending three or four years in commercial life, he again resumed his studies, and was graduated from the University of Nashville in a special course in literature and history, when he was matriculated in the Southwestern Presbyterian University, Clarksville, Tenn., and from which he took the degree of A. B., in the prescribed course of time, and soon afterward we find him an earnest student in the Theological Seminary, Columbia, S. C. From this institution he was graduated in 1880.

Before finishing his theological course Dr. Plunket was married in June, 1879, to Miss Sallie G. Kennedy, of Clarksville, Tenn. This union was blessed by an issue of four boys and one girl, all now living. During the Spring of 1880 he was licensed to preach the Gospel by the Presbytery of Nashville, and soon afterwards became the pastor of that wonderful old historic church, the Steel Creek Church, located near Charlotte, N. C. He was ordained by the Presbytery of Mecklenburg, about one year later, and continued to serve that church for two years and a half, when he was called to the Madison Avenue Church, Covington, Ky., where he remained until 1887, when he became pastor of the Jefferson Avenue Church, Detroit, Mich. After serving these good people for near three years he accepted a call in March, 1890, to the First Presbyterian Church, Augusta, Ga., where he still is, and is doing a remarkable work for the Master, looking to the time when the announcement shall go forth, "Behold, the bridegroom cometh." He is strong in counsel and is recognized as a distinct power in the councils of the church, and through a quickness to grasp the scope and bearings of a diffi-

cult or abstruse proposition and a superabundance of that rarest of all the senses, common sense, makes him an antagonist in debate of no mean quality, and as a consequence he usually has a strong following in all such gatherings. He was Moderator of the Synod of Georgia in 1895; was a commissioner to the General Assembly in 1883, 1895, and 1903, and was commissioner to the Pan Presbyterian Council which convened in Glasgow, Scotland, in 1896, and again in 1904, when it met in Liverpool, England. He was chaplain for several successive terms of the National Protective Association, an organization which embraces in its membership over thirty per cent. of the traveling men of the entire country, and upon it he succeeded in leaving a lasting impression for good. In 1886 the Central University of Kentucky conferred upon him the degree of D. D., and in 1904 the University of Georgia, through its medical department, gave him the honorary degree of M. D.

Dr. Plunket is near five feet eleven inches in height, and weighs about one hundred and fifty-five pounds, is of an erect and somewhat slender figure, is active and graceful and affable in manner, and has a striking walk indicative of great energy, clearness of purpose, and firmness. His hair is dark brown in color, and he has a large, expressive gray eye, which lights up and gives added interest to a face already strong in its group of features and expression. His mouth denotes language and strength, and naturally we find him possessed of an unusally rich vocabulary, one rarely equaled, and from whose lips fall, while speaking, without the least apparent effort, one continual stream of the most polished and graceful sentences, pregnant with deepest thought and the evidences of extensive research.

He is of a modest and retiring disposition, deep piety, and fervent love, and universally is recognized as a man of great resolution and courage and of decided convictions. He is broadminded, though conservative, and in no degree is he bigoted or intolerant. He has the broadest charity for all, irrespective of social conditions, and his sympathies go out freely to the brother or sister of high or low estate who may be called to stand in the shadow of some great affliction or sorrow, or who in the time of temptation has fallen by the wayside.

He is easily approached, is cordial, frank, and sincere in his manner, makes friends readily, and afterwards his fidelity to them is never questioned.

As a preacher he easily is one of the most eloquent and gifted of pulpit orators in this country. He is so regarded generally. A fellow-minister, writing on another occasion, said of him: "Endowed by nature with a splendid magnetic presence, impressive and graceful in delivery, a voice capable of expressing every shade of thought and every emotion of the human heart, a vigorous mind and brilliant imagination; and these natural gifts cultivated and enriched by constant study, he is justly ranked among the foremost leaders of the Southern Church."

He is devoted with singleness of purpose truly to his high calling as a preacher of the Gospel, and wherever located he has enjoyed a fruitful ministry, accomplishing in every instance a grand work in the upbuilding and advancement of the Kingdom of Christ.

As pastor for fourteen years of the First Presbyterian Church of Augusta, Georgia, one of the most important churches in the bounds of the Southern

Assembly, he is revered and greatly beloved by every man, woman, and child composing his own congregation, and indeed it may be truthfully added, no less so by all the people of the city of Augusta entire, without regard to creed, sex, or color.

He is now in the full vigor of manhood and zenith of his powers and influence, and under the continued blessing of God, whose servant he is, has a future rich with the promise of abundant and efficient labors for the Master.

Narrative of the Ladies' Foreign Missionary Society

By Mrs. Oswell R. Eve.

ALMOST as old as the century which nearly spans the modern missionary movement is the Ladies' Foreign Missionary Society of our beloved church. In July, 1828, the *Missionary Herald* of the Presbyterian Church records a contribution from the Ladies' Foreign Missionary Society of the Presbyterian Church of Augusta. Until 1833 an annual acknowledgment of contributions from the same source was made by that paper. Mrs. Benjamin Sims was the first president, and Mrs. Anne McKinne her successor in office. Annual meetings only were held, and the Sunday following a sermon on missions was preached to the congregation. Missions in Bogota, Armenia, Brazil, and China were aided at various times by this society. The first meeting duly recorded occurred on February 3d, 1845. Rev. C. S. Dod was then pastor, and the officers of the society were Mrs. Sims, Mrs. McKinne, and Mrs. Dod. The collectors were Mrs. Barton, Miss H. Longstreet, and Miss Harriet Smith. The education of an Armenian girl, besides money given in other directions, then constituted the work of the society, which had

a membership of fifty-eight and observed a monthly concert of prayer for all missions. In 1847 Mrs. B. McKinne became president; Mrs. Dod, vice-president; and Miss H. Smith—afterwards Mrs. Joseph Bean—secretary and treasurer. Mrs. Bean continued in office until 1883; Miss Longstreet, Miss A. C. Smith, and Mrs. John Bones served as collectors.

In 1860 the Southern Presbyterian Church was born amid the throes of fratricidal strife, affirming a cardinal principle of Presbyterianism—the entire separation of Church and State. At her organization, the trumpet call was sounded to Foreign Missions in our historic building; but our local church was busily engaged in Home Missions, ministering to the souls and bodies of stricken heroes, therefore there were no meetings of the Foreign Missionary Society during that period of conflict. A collection, however, was taken for Home and Foreign Missions in 1865. During his pastorate Dr. Robert Irvine labored for this and every branch of God's work. Dr. William Adams reorganized the society in 1883. Mrs. Amos Whitehead declined the presidency, and Mrs. T. P. Branch was elected to that office. Her régime was the beginning of a new era of usefulness and service; monthly meetings were inaugurated with monthly dues. Mrs. Robert Robertson was elected secretary and treasurer. Miss Goodale, a missionary to Brazil, was assisted at that time; and Mrs. Randolph, working in Hanchow, was next partially supported by the society. There had been no vice-president since the society's reorganization, so 1885 witnessed the institution of that office and Mrs. B. F. Brown's election.

On the suggestion of Mrs. William Wallace, the annual praise meeting, with its thankoffering, was intro-

duced, and is yet in vogue. In 1886, on Mrs. Branch's resignation, Mrs. James Moore became president and Miss Mary Craig vice-president. Mrs. Louisa Walker advocated assistance for Miss Safford, who had been laboring in China, and was then endeavoring to raise funds for the establishment of a home for unmarried female missionaries in that country. This was done, and the Sibley Home, named in honor of Mrs. Josiah Sibley, was erected in Soochow.

A programme committee was suggested by Dr. Plunket, and such committee was appointed in 1890. This year marks the birth of the "Mission Workers" and the "Extra-Cent-a-Day" Band. The "Mission Workers" is a society composed of girls in training for mission work, and the organizers were Mrs. D. L. Fullerton and Mrs. William J. Cranston. A daily offering of one cent is presented for missions on God's altar by the "Extra-Cent-a-Day" Band; Miss Marie Brahe was the devoted treasurer of this band for many years.

Another lusty child was born into this mission family in 1896, when Mrs. Harold Lamb and Miss Mamie Harris (now Mrs. John Shewmake) organized the Boys' Band. To return to the parent society: Mrs. James Moore resigned in 1892, and Mrs. B. F. Brown was elected to the presidency, Mrs. Moore serving as vice-president—for the society insisted on retaining her on its official board, a recognition of her invaluable services as executive officer. Miss Charlotte Wardlaw was elected recording secretary in 1893, and her successors have been Miss Rachel Reid and Miss Elizabeth Harper. Growth in membership and work necessitated new offices, which were created in 1893, and Mrs. T. D. Caswell elected corresponding secretary and Mrs. Cecil Cochrane treasurer. A little book of missionary

programmes was first published in 1894, and its marked success has resulted in the yearly addition of a link to the chain of "Missionary Circles," for such is the publication entitled.

Miss S. E. Fleming was sent by the Presbyterian churches of this city as missionary to China in 1892, taking up the work of Miss Safford, for that faithful servant had rested from her labors, having joined in the song of "Harvest Home" in 1890. This society has since assumed the entire support of Miss Fleming, and the "Extra-Cent-a-Day" fund is devoted to that purpose. The Sibley Home is now located near the Presbyterian Hospital in Soochow, and there our representative labors, having established a boarding school for Chinese children.

Mrs. B. F. Brown continued in office until 1904, when she resigned, after years of devoted and efficient service.

The society's official corps for 1904 consists of Mrs. Oswell R. Eve, president; Mrs. James Moore and Mrs. B. F. Brown, first and second vice-presidents; Miss Elizabeth Harper, recording secretary; Mrs. T. P. Branch, corresponding secretary; Mrs. Cecil Cochrane, treasurer; Miss Mary Plank, treasurer of "Extra-Cent-a-Day" Band; Mrs. William Cranston, secretary of Cradle Roll; Miss Jenna Garrett, secretary of literature; and Miss Gostenhofer, librarian.

A cot in Dr. Venable's hospital, the support of a native worker in Korea, and a membership in the Anath "Heart to Heart" Band, also gifts through many other channels as appeals reach us, must be mentioned in a statement of this society's work.

In Presbyterial and city inter-denominational unions this society participates, thus enlarging her borders and gaining zeal and strength. The little ones of our church

are dedicated to mission work, as becometh Presbyterians, by enrolment on the Cradle Roll.

Pressing forward, with eyes uplifted toward the heavens from whence cometh our help, we labor, doing our little prayerfully, trusting God for the fruition of our hopes and works. Beyond the blue dome that limits to-day's vision, our eyes shall yet behold "the King in His beauty," and, perchance, some in that Glorified Throng will witness that "to me these gave the Bread of Life." Redeemed by the blood of the first foreign missionary, descendants and inheritors of the Gentiles to whom Paul preached, we have inscribed on our banner, "The World for Christ!"

Seed Sowing and Reaping

By Elder F. M. Stovall.

As we pause on this centennial occasion and look back over the way we have come, we see, as related elsewhere, the little band of believers who in the early days of the last century organized a Presbyterian church in this community, increasing season by season under the Divine favor, until in this good day it has grown into a great congregation. When we contemplate this development of our local Zion from such small beginnings to a position of such numerical strength and influence, we do well to thank God and take courage. But, while we rejoice in our increased numbers and in the possibilities abiding in them for the furtherance of Christ's Kingdom in the world, we also fittingly rejoice in the lives of those faithful ones who have passed out from our flock in bygone years—the many to their eternal rest, the few to labor on yet a little while, awaiting the final summons to join the great host of the redeemed in heaven. Among those who have thus gone forth from this their mother church, some have been called to preach the glad tidings of the Kingdom.

In attempting to make suitable mention of these specially honored ones, we are again constrained to deplore the failure of our records to supply the full

information needed. In view of the incompleteness of our data, it is not unreasonable to presume that other members of our church entered the ministry whose names are not found in the roll we are able to present. But imperfect as this roll may be, we can but feel that God has signally honored us in setting apart from our midst so goodly a number to proclaim the Word of Life, and we make grateful record of their names. They are: Rev. John Q. A. Danforth, Rev. William Leconte, Rev. Owen P. Fitzsimmons, Rev. William S. Bean, Rev. Thomas Mowbray, Rev. John E. Adams, and Rev. Julian S. Sibley.

Messrs. Danforth and Leconte gave their labors to the foreign field. The former went as a missionary to China nearly sixty years ago and is probably dead. The latter we know fell at his post of duty in Brazil. Mr. Fitzsimmons pursued his theological studies under the auspices of the Ladies' Sewing Society of this church, and was ordained to preach by the Presbytery of Augusta. Later he took orders in the Episcopal Church, and died a clergyman of that denomination. Mr. Adams is a son of the Rev. William Adams, D. D., a former honored and beloved pastor of this church. Messrs. Bean and Sibley are the sons respectively of Mr. Joseph Bean and Mr. William C. Sibley, our deceased elders, whose valued counsels and consistent Christian example linger with us as cherished memories. The last three of the ministers named and the Rev. Mr. Mowbray are still sowing the precious seeds of truth in the home field.

In addition to the two formally ordained preachers mentioned, who went out from this communion to carry the Gospel to foreign countries, our church is supporting Miss S. Elizabeth Fleming, a most devoted

and efficient worker among the heathen of the great city of Soochow, China. Many years ago this noble woman severed the ties of a loving home circle and lifelong friendships that she might tell the inhabitants of that far-away land of a Savior's love.

The mother church rejoices in the labors of these sons and daughters who have consecrated their lives to the exclusive service of our Lord. She memorializes the fidelity of those who, having finished their course, are now wearing crowns of righteousness, and sends greetings of affection and cheer to those who are yet bearing the heat and burden of the day.

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McKenzie, John H.,

McKenzie, Mrs. Laura (wife of John H.),
McLaws, Huguenin G.,
McLaws, Mrs. Addie Wildey (wife of H. G.),
McLaws, Dr. R. B.,
McQueen, Charles F.,
McRae, R. F.,
McRae, Mrs. R. F.

Neely, Mrs. Mary E. (widow of John),
Neese, Henry,
Neese, Mrs. Mamie,
Niebling, Miss Effie May,
Newberry, Miss Elizabeth,
Newhall, Dr. Forest E.,
Neyland, Miss Mary,
North, John A.,
North, Miss Mary Craig,
North, Philip S.,
North, Henry Martyn,
North, Mrs. Belle Walker (wife of Henry M.),
North, Ernest Moreland,
North, Mrs. Amne Stovall (wife of Ernest M.).

Oliver, Frank,
O'Neal, Mrs. Kate B. Teague (wife of Hugh),
Owen, Miss Annie Maria,
Owen, Miss Edith Greene.

Parker, William Edward,
Parker, Mrs. Kate Augusta (wife of William Edward),
Patterson, Mrs. Julia H. Bryant,
Pearce, J. Walter,
Pearce, Mrs. Bettie Watson (wife of J. Walter),
Philpot, Mrs. Mary Belle,
Phinizy, Mrs. Mary C. Vason (wife of Jacob),
Picquet, Mrs. Caroline V. (widow of Augustus D.),
Plank, Miss Mary J.,
Plunket, Mrs. Sallie Kennedy (wife of Rev. J. T.),
Plunket, Thomas Smyth,
Plunket, Henry Clark,
Plunket, Miss Anna DeWitt Collins,
Plunket, Paul Wood,
Pope, Mrs. Mary W. (wife of Fred B.),
Potter, Asbury,
Potter, Mrs. Asbury,
Potter, Miss Alida K.,
Potter, David M.,
Potter, Mrs. Emeline F. (widow of Robert W.),
Prather, William Watts,
Pressley, Mrs. Etta Gregg (wife of Hughes),
Preston, Mrs. Clara J. (widow of Joseph M.),
Preston, Mrs. Susan M.,
Preston, Miss Daisy Lou.

Rae, John,
Rae, Edward,
Rae, Alexander,
Randall, Mrs. Kate Hammond (wife of James R.),
Randall, Miss Catherine H.,
Randall, Miss Ruth,
Ransom, Mrs. Grove Denning (wife of George C.),
Raworth, Mrs. Harriet,
Reid, William A.,
Reid, Mrs. Amelia (wife of Wm. A.),
Reid, Miss Rachel,
Reid, Miss Aurelia Wheeler,
Reid, Miss Elizabeth Meldrum,
Remsen, Mrs. Ella H. Tutt (wife of Rem),
Remsen, Miss Edith,
Reynolds, Percy L.,
Reynolds, Joseph S.,
Roberts, William Sterling,

Roberts, Mrs. Mary E. (wife of William S.),
Rood, Miss Marion Eola,
Rood, Cleiland M.,
Rood, Robert Walton,
Rossignol, Mrs. Leila B. Tutt (widow of Andrew K.),
Rowland, Mrs. Annie (widow of Samuel),
Rutherford, Miss Mary,
Rutherford, Mrs. Mary E.

Sandstrom, F. Oscar,
Sandstrom, Miss Mabel Maria,
Sandstrom, Oscar Olaf,
Savage, Miss Elizabeth N.,
Schley, Mrs. Virginia L. (widow of Robert),
Schley, Louis,
Scott, Mrs. Jane (wife of John C.),
Shaw, Fred Gordon,
Shaw, Mrs. Nina May (wife of Fred. G.),
Shed, Robert Crawford,
Shed, Mrs. Carrie (wife of Robt. C.),
Shed, Miss Elizabeth Carrie,
Shed, W. R. L.,
Shewmake, John Troup,
Shewmake, Mrs. Mamie Harris (wife of John T.),
Sibley, Mrs. Jane E. (widow of William C.),
Sibley, Miss Grace Isabel,
Sibley, Mrs. Elizabeth (wife of Amory),
Sibley, Miss Emeline Amory,
Sibley, Miss Leila Estelle,
Sibley, Mrs. Emma T. (widow of George R.),
Sibley, Miss Anna Belle,
Sibley, George Royal,
Simpson, William Wells,
Smith, Mrs. Lillie Lee (wife of Edward A.),
Smith, Miss Isabel
Smith, Norman W.,
Smith, Miss Julia A.
Smith, Joel,
Smith, Mrs. Lucretia E. (wife of Joel),
Smith, Mrs. Rosa M. (wife of Jere),
Smith, Miss Louise,
Smith, Miss Ella Butler,
Smith, Miss Mary Cecile,
Starr, Mrs. Lena (wife of F. F.),
Starr, Miss Bessie Rivers,
Stebbins, Mrs. Rosa M. (wife of Dudley G.),
Stone, O. M.
Stone, W. D.,
Stothart, Miss Maude Muller,
Stout, Mrs. Otelia Denning (wife of G. O.),
Stovall, Mrs. Courtney Augusta (widow of M. A.),
Stovall, Francis Marion,
Stovall, Mrs. Jessie Craig (wife of F. M.),
Stoy, Julian Cameron Cleckley,
Stoy, Miss Effie Gertrude.

Tannahill, Samuel,
Tannahill. Miss Beatrice Louise,
Tannahill, Robert N.,
Tannahill, Joseph Day,
Tanner, Mrs. Isabella W.,
Tanner, Miss Helen Henderson,
Tanner, Miss Susie Isabella,
Tanner, William Winter,
Teague, Mrs. Elizabeth N. Dawson (wife of Dr. Newton A.),
Thew, Miss Anna,
Thomas, Miss Marie Elizabeth,
Thomas, Floyd W.,
Thompson, R. S.,
Thompson, Mrs. Rebecca (wife of R. S.),
Thompson, Frank Keys,
Thompson, Willie Starrotte,
Thompson, Miss Linda Rose,

Toale, Mrs. Ida (wife of George E.),
Tommins, George R.,
Tommins, Mrs. Minnie Chandler (wife of George R.),
Tommins, William Washington,
Tommins, Mrs. Viola Stoy (wife of W. W.),
Travis, Mrs. Susan.

Urquhart, Miss Caroline Andrews,
Urquhart, Miss Margaret Christina.

Vason, Mrs. Anna C. (widow of Wm.),
Verdery, Mrs. Annie Winter (wife of Eugene),
Veno, John Russell.

Wadley, Mrs. Mary C. (widow of Moses),
Wadley, Miss Nellie,
Walker, Warren,
Walker, John Woolfolk,
Walker, J. Miller,
Walker, Mrs. Lillian Hyde (wife of J. Miller),
Walker, Mrs. Annie Hammond (widow of George),
Walker, Mrs. Carrie McLean (wife of W. H. T.),
Wallace, Mrs. Mary E. (widow of John W.),
Wallace, John William,
Wallace, Fielding,
Walton, Mrs. Julia Scales (wife of Maurice),
Walton, Miss Lula C.,
Wardlaw, Miss Charlotte,
Wardlaw, Miss Eliza,
Wardlaw, Miss Sallie,
Wardlaw, Miss Josephine May,
Wardlaw, William C.,
Weed, Miss Hester J.,
Welch, Dr. Frank Pierce,
Welch, Mrs. Maggie Tannahill (wife of Dr. Frank P.),
Wells, Dr George H.,
Wells, Mrs. Hattie L. (wife of Dr. George H.),
Westmoreland, Mrs. A. Leola Garrett (wife of Jesse W.),
Weisiger, Mrs. Kate Clanton (widow of Samuel),
Whitman, P. M.,
Whitman, Mrs. Sarah E. (wife of P. M.),
Whitney, Mrs. Sallie J. (widow of Seymour),
Whitney, John Barry,
Whitney, Charles Erastus,
Whitney, Mrs. Ruth Smith (wife of Charles E.),
Whitney, Frank E.,
Whitney, Mrs. Luella Buffington (wife of Frank E.),
Wilcox, Miss Sarah Jane,
Wilcox, Dr. George A.,
Wilcox, Mrs. Ida C. (wife of Dr. George A.),
Wilcox, George Hand,
Wilcox, Miss Irma,
Wilcox, Everard,
Wilcox, Howard Van Epps,
Wilcox, Mrs. Ella M. Wright (wife of Howard V. E.),
Wilkinson, Miss Fannie M.,
Wilson, Mrs. Anne,
Wilson, Miss Mary,
Wingfield, Nisbet,
Wingfield, Mrs. Susie W. (wife of Nisbet),
Wingfield, Robert,
Wingfield, Wallace,
Winter, Mrs. Anne McKinne,
Wood, J. Pinckney,
Wright, Mrs. Lillie B. (wife of Dr. Thomas R.),
Wright, Miss Mattie Wilkinson,
Wright, Miss Lillie Byron,
Wright, Miss Anna Burwell,
Wright, Miss Annie G. P.,
Wright, Philip Carter,
Wright, Mrs. Robert Fleming Smith (wife of Philip C.).

COLORED MEMBERS.

Murray, Mrs. Martha,
Perry, Mrs. Ethel Jenkins (wife of Adam),
Pitner, Mrs. Julia,
Stephens, Mrs. Jane,
Walton, George W.,
Walton, Mrs. Isabel (wife of Geo. W.)
Winter, Andrew John,
Winter, Mrs. Fannie M. (wife of Andrew John).

NON-RESIDENT ROLL.

Alderman, Mrs. Gwendolyn Hayes (wife of W. H.),
Ansley, Mrs. John U. (widow of John U.),
Askew, Thomas A.,
Askew, Mrs. Emma (wife of Thos. A.).

Barnhart, Mrs. F. S.,
Blount, Miss Mattie Starnes,
Boyleston, Mrs. Georgia Baxter,
Bradley, Mrs. Frances Webb,
Bramlitt, William E.,
Bramlitt, Mrs. Mary J. Bansley (wife of William E.),
Butt, Francis M.,
Butt, Mrs. Savannah Barrett (wife of Edward H.).

Campbell, Foster.

Dawson, Mrs. Sarah Burdell (wife of Armine O.),
Donohoe, Miss Lillie Gertrude,
Dye, Mrs. Leola Guest.

Falks, Mrs. H. L. Bansley (wife of James Henry),
Flisch, Miss Julia A.,
Fochee, Mrs. Frances Byne,
Fulmer, Mrs. Kate Rae (wife of James B.),
Fullerton, D. L.,
Fullerton, Mrs. Elizabeth (wife of D. L.).

Gardner, Albert S. J.,
Gardner, Mrs. Mary B. Sibley (wife of Albert S. J.),
Gores, Miss Rose.

Henderson, James, Jr.

Ingraham, Mrs. Mary Belle (wife of F. L.),
Ingraham, Miss Gertrude Clanton,
Irvine, Robert J. C.

Kaufman, Mrs. Margaret.

Lamb, Mrs. Jennie S. Sibley (wife of Harold),
Lamkin, Mrs. Dora Lilian (wife of W. B.),
Lange, Mrs. Carrie Louisa (wife of Ernest),
Lange, Miss Ida Wilhelmina,
Lange, Miss Elizabeth Marian,
Lanham, Warren,
Lanham, Mrs. Rachel H. Denning (wife of Warren),
Lawton, Mrs. E. Caroline (wife of John),
Luck, Milton T.,
Luck, Mrs. Lillie R. (wife of Milton T.).

Martin, Miss Elizabeth,
McLeod, William,
McMaster, Dr. David Edwin,

Meintzer, John C.,
Meintzer, Mrs. Amelia Neibling (wife of John C.),
Mims, Dr. Walter,
Mims, Mrs. Emma E.,
Mims, Ella,
Montgomery, Mrs. Roselle Mercier (wife of John Seymour).

Neely, Mrs. Henrietta Eve (widow of Benjamin).

Orchard, Mrs. F. Benton.

Parker, Mrs. Camille Mercier (wife of J. J.),
Pearce, Miss Lulu Murray,
Peckham, Mrs. Maude E. Thomas (wife of Thomas Edwin).

Radford, Mrs Mary Jane,
Ritchie, Robert,
Robertson, Robert L.

Sibley, Dr. Barney Dunbar,
Sibley, Mrs. Carrie Harris (wife of Dr. B. D.),
Sibley, William Langley,
Sibley, John A.,
Sibley, Mrs. Sarah Virginia (widow of Samuel),
Sibley, Grigsby Thomas,
Sibley, Mrs. Mary Smith (wife of Grigsby T.),
Smith, Austin Kearns,
Smith, Miss Harriet H.,
Smith, Miss Oswald Eve,
Smith, Thomas E.,
Smith, Miss Willie,
Smith, Mrs. Rosa F. (widow of Hinson),
Smith, Charles King,
Schaufele, Frederick,
Stanton, Miss Louise Herard,
Stevens, Mrs. Mary C.

Thomas, Mrs. Mary Clanton (widow of Pinckney),
Thomas, Miss Charlotte Pinckney,
Thomas, Turner Clanton,
Thompson, James A.,
Timberlake, Mrs. Mildred Eve,
Tobin, Mrs. Elizabeth.

Walker, Mrs. Janie M.,
Walker, Mrs. Mary G.,
Walker, Mrs. Elizabeth L.,
Wardlaw, Robert James,
Watson, R. J.,
Watson, Mrs. Alma Brahe (wife of R. J.),
Whitney, Eddy Russell,
Wilburn, Young C.

RESIDENCE UNKNOWN

Bradfield, Mrs. Mary,
Carmichael, William,
Dunham, B. G.,
Dunham, Mrs. Jennie McWhorter,
Griffiths, John E.,
Hightower, Mrs. Mary R.,
Howard, Alfred G.,
Howard, Mrs. Cornelia A. (wife of Alfred),
Hunt, Mrs. Mary,
Jenkins, David Alonzo,
Kerr, Mrs. William F.
Vaughn, Charles G.

First Presbyterian Sunday School

Rev. J. T. PLUNKET, D. D., M. D., *Pastor.*

George P. Butler, *Superintendent.*
James L. Fleming,
Mrs. John W. Wallace, } *Asst. Superintendents.*
Mrs. B. F. Brown,
John B. Whitney, *Secretary.*
Henry A. Flisch, *Treasurer.*
Alexander Rae, *Postmaster.*
Miss Mary R. Campbell, *Historian.*
Adrian C. Ford, *Librarian.*
Paul Rossignol, *Assistant Librarian*
Henry Neese, *Usher.*

Teachers

Miss Mary E. Bailie,
Miss Callie Baker,
Miss Marie Brahe,
Mrs. B. F. Brown,
Miss Colie Burhans,
Miss Flewellyn Carter,
Mrs. Cecil Cochrane,
Mrs. W. J. Cranston,
Mrs C. S. Cumming,
Mrs. A. H. DeVaughn,
Mrs. Emmerson,
Miss Olive D. Eve,
Miss Sadie A. Eve,
Miss Sadie G. Eve,
Miss Jennie Falks,
Miss Nell Ford,
Miss Elizabeth Harper,
Miss Mary Harper,
Miss Minnie A. Hilton,
Miss Kathleen Lowe,
Mrs. H. H. Malone,
Mr. H. G. McLaws,
Mrs. H. G. McLaws,
Miss Florida Moore,
Miss Bessie Newberry,
Miss Mary North,
Mrs. Walter Pierce,
Miss Mary Plank,
Miss Elizabeth Reid,
Miss Rachel Reid.
Hon. Joseph S. Reynolds,
Mrs. George R. Sibley,
Miss Louise Smith,
Mr. F. M. Stovall,
Mrs. F. M. Stovall,
Mrs. J. Miller Walker,
Mrs. John W. Wallace,
Miss Eugenia Walton,
Miss Charlotte Wardlaw
Miss Eliza Wardlaw,
Miss Josephine Wardlaw.

FOR YEAR 1903

Average attendance	219
Cradle Roll	38
Home Department	80

Reid Memorial Sunday School

Henry L. Hardwick, *Superintendent.*

Mrs. G. W. Hardwick, *Librarian and Organist.*

Mrs. Cuthbert, *Treasurer.*

Teachers

Miss Card,

Miss Daisy Carmichael

Mrs. J. D. Dawson.

Scholars

Average attendance..... ... 30

Riverside Sunday School

Officers

Charles E. Whitney, *Superintendent.*

R. A. Heath, *Secretary and Treasurer.*

Teachers

Miss Maude Stothart,
Miss Daisy Gunby,
Miss H. M. Denning,
Miss Lucy Ingraham.

Average attendance..... 24

CRADLE ROLL.

Addison, Ethel Virginia,
Alexander, Anna Wilson,
Alexander, Henrietta Bishop,
Alexander, Sarah Elizabeth,
Alexander, Thomas Williamson, Jr.,
Allen, Richard Elliot,
Allen, Elizabeth Eve,
Allen, Joseph Eve.

Battle, Edith Marion,
Baxter, Elvera Gratton,
Baxter, Lucy Alexander,
Bansley, John David,
Bramlitt, John,
Bramlitt, Camile Elizabeth,
Bowen. Charles, Jr.

Campbell, Mary Roma,
Caswell, Louise Harriet,
Clark, Clarence E., Jr.,
Clark, Thomas Shepherd,
Clark, Mary J.,
Cohen, Nell Ford,
Craig, Roy Alexander.

Davis, Annie Smith,
DeVaughn, James Asbury,
Doar, Frank Macbeth, Jr.

Emerson, Alice St. Clair,
Eve, Annabel Craig.

Fargo, Julia Carter,
Ferris, Frances Briggs,
Fleming, Elizabeth Moragne.

Gardiner, Lyle Sears.

Hill, Evelyn Marian.

Martin, William, Jr.,
Martin, Robert Fleming,
Martin, Louise Erwin,
McLaws, Huguenin Wildey,
Mounce, John Lee, Jr.

North, Courtney Stovall,
North, Henry Martin, Jr.,
North, Maude Pressley.

Pierce, Myra Watson,
Pierce, Walter Hill,
Pierce, Frank,
Pierce, John,
Porter, Elizabeth,
Porter, Mary.

Simonds, Elizabeth,
Simonds, John.

Vason, James Babcock.

Walker, James Miller, Jr.
Walker, Mary Belle,
Walker, Hyde,
Walker, Stuart Phinizy,
Walton, John,
Warner, Ira Fallett,
Welch, Annie Lydia,
Whitney, Bessie Grace,
Whitney, Charles Barry,
Whitney, Moragne Alexander,
Wilcox, Catherine Wright.

A BRIEF HISTORY OF THE FIRST PRESBYTERIAN CHURCH

During the Pastorate of Rev. Jos. R. Sevier, D. D. January 1, 1911 to January 15, 1925

The Centennial volumn in which this is to be inserted covered the history of our church until 1904. Rev. J. T. Plunkett, D. D. continued his fruitful ministry until the summer of 1909, when he accepted a call to the South Highland Presbyterian church of Birmingham, Ala. His leaving caused general regret throughout the city, for he was beloved by people of all creeds and all races. To the deep sorrow of his many friends he passed from this life in November 1912. Memorial services were held in this church and a beautiful marble tablet to his memory was erected in the vestibule of the church.

Rev. Joseph R. Sevier Called

After the pulpit had been vacant for almost a year and a half the congregation issued a unanimous call to Rev. Jos. R. Sevier, pastor of the Second Presbyterian Church, of Alexandria, Va. The call was accepted and the present pastorate began on Jan. 1, 1911. For several years after coming to Augusta Dr. Sevier also had charge of the Reid Memorial Church on the hill, which was a mission of the First Church. There Sunday School was held every Sunday afternoon and preaching service every Thursday evening. Several years later this attractive church was organized into a Church and Rev. S. L. McCarty was called as its pastor. Quite a number of our members transferred their membership to the Reid Memorial.

General Assembly, Synod and Presbytery

Our General Assembly celebrated its Semi-Centennial in connection with its meeting in Louisville, Ky. in 1911. This church sent Dr. Sevier its pastor with a gavel made from wood taken from this old church where the first assembly was held in 1861 which he presented to that assembly. Dr. Sevier was accompanied on this mission by Elder Chas. E. Whitney, who was the commissioner from the Augusta Presbytery, and by Deacon T. I. Hickman of this church.

A year or so later our pastor was made moderator of the Synod of Georgia at its annual session, held in La Grange, Ga.

The Synod held its meeting in our church several years later, when Rev. Jno. W. Caldwell, D. D., (a grandson of Dr. B. M. Palmer) of New Orleans, presided as moderator.

The Presbytery of Augusta has met with us twice during the present pastorate, and the Georgia Sunday School Association, and the Christian Endeavor Convention, have each met with us once.

Noted People Here

Shortly after his nomination for the presidency Hon. Woodrow Wilson visited Augusta, the place where he spent thirteen years of his boyhood. He worshipped in our church on Sunday morning, and took dinner in the Manse, where he showed great interest in looking over the old home of his boyhood. On several later occasions our pastor was received by him in the White House, when he always expressed his deep interest in Augusta and the First Church.

Many winter tourists stopping at the Bon Air and Hampton Terrace Hotels were attendants at the First Church. For several years the Street Railway operated special cars from these two hotels to the church.

Among the noted people who have been regular worshippers almost every winter are Rev. David Gregg, D. D. President Emiritus of Western Theological Seminary, Dr. A. A. Vandervere of Albany, Rev. Timothy Stone of Chicago, Dr. Jones and Dr. Covert of Chicago, Dr. Jos. A. Vance of Detroit. Several of these Divines have favored us with sermons while here.

The Sunday School

The Sunday School of the First Church has been under the able and efficient direction of Superintendent Geo. P. Butler for more than twenty-three years. Several years ago its hour of meeting was changed from the afternoon to the morning, with the result that many more adults have taken an interest in its work than formerly. Also it has helped greatly in increasing the attendance of the morning service.

The Men's Class has been very successful, attracting large numbers of men. It has had as its regular teacher Mr. J. Edgar Probyn, until he left the city some months ago, and since that time Mr. C. B. Currie.

Great interest has been shown by the men in the missionary work, and for several years Rev. S. C. Farrior, of China, has been supported by this class. Recently additional funds have been raised for the partial support of Rev. Earl King, of Africa.

The women's Bible Class has also had a very splendid record. Mrs. B. F. Brown was the active teacher until her illness several years ago. Since that time she has

been assisted by Mrs. Jos. R. Sevier. This class has been quite active in giving to various causes, and assists in the support of Mr. King.

The Philathea Class, under the leadership of Mrs. W. C. Lyeth has been most successful, as have been the classes for young men and younger girls.

The Beginners under direction of Mrs. Henry North and her able assistants have furnished and equipped a most beautiful room on the second floor, where the little ones have attractive little tables and chairs all painted white.

The Primary department under leadership of Miss Mamie Bailey and Mrs. Oswell Battey Eve also have an attractive room and enthusiastic class.

Revivals

During the present pastorate this church has taken part in Union Revival services led by Rev. Geo. R. Stuart, in a tent near the Union Station; Rev. Frank Wright, in the C. & W. C. warehouse; and Gipsey Smith, in a tent in Allen Park.

In our own church meetings have been held by Rev. J. Ernest Thacker, of Norfolk; Rev. Chas R. Nesbit, of Kansas City; Rev. Louis F. Schafer, of Northfield, Mass.; Rev. Andrew Blackwood, of Columbia; Rev. R. G. McLees of Chatham, Va.; Rev. Chas. H. Myers of Greensboro, and by the pastor himself.

Members in Full Time Service

This church has the pleasure of claiming as members the following men and women who have given themselves to whole time Christian service:

Rev. Thos. Mabray of Salem, Va.; Rev. Julian S. Sibley, D. D. of Gainsville, Ga. and Rev. Marold E. Wright of Edgefield, S. C.

The following have entered such service during the present pastorate:

Rev. I. E. Phillips, Morriston, Fla.; Rev. Edw. C. Clyde, Phoebus, Va.; Mr. P. A. McArthur, Y. M. C. A. Macon, Ga.; Miss Ethel Hitt, Assembly Training School, Richmond, Va.; Miss Julia Lake Skinner, pastor's assistant, Wilmington, N. C., and Miss Corinne Dicks, training for Missionary nurse.

Missionary Facts

This church has a record of contributions from its missionary society as far back as 1828. This is one of the oldest organized societies in America. It assisted Alexander H. Stephens in securing his education. The money thus advanced was repaid by him, and later he assisted more than seventy young men and young women in securing their education.

This society was supporting Miss Elizabeth Fleming at Soochow, China when the present pastorate began. At the death of Miss Fleming her successor Miss Mabel Currie was taken and her support has continued. A former member of our church supports Rev. Lowry Davis of Kashing, China, and credits his gift to this church

The Men's Class supports Rev. S. C. Farrier in China, and have a share in the work of Rev. Earl King, in Africa. Besides this several thousand dollars is given each year to the general work of missions.

Nacoochie Institute in the mountains of North Georgia has been a special object of our interest for many years. Regular gifts are made to Thornwell Orphanage and other worthy causes.

Contributions

During the fourteen years of the present pastorate the gifts of this church have steadily increased. The introduction of the Duplex Envelopes and the Every Member Canvass have greatly stimulated general giving. The entire budget of the church was about ten thousand dollars, while now it is more than twenty-four thousand. Last year we gave about as much to missions as to current expenses.

Camp Hancock

When America entered the world war and decided to locate one of its camps near Augusta our Christian Endeavor Society became very active in helping with the soldiers. Large numbers of them attended our services and took part in our organizations. Having an afternoon Sunday School at that time it was found that many of the soldiers desired to remain for the evening service. So a number of ladies provided free suppers for all who cared to remain.

During the history of Camp Hancock the Northern Church supplied us with a camp pastor Rev. Fred W. Bachemeyer of Indianapolis who did splendid work among the young men in training here.

Memorials

The four ornamental lights on the front gate posts were installed by Mr. and Mrs. Wm. A. Lee as a memorial to their son.

The beautiful joponica bush between the church and Sunday School was planted by

Mr. and Mrs. J. B. Chapman as a memorial to their children.

The handsome silk flag was presented to the church by the Market Square Presbyterian Church of Harrisburg, Pa. as a token of their appreciation of the cordial reception we gave the boys of the 28th division while at Camp Hancock. The marble Keystone on the front of the church was presented by the men of the 28th division, as a "stone of appreciation." The bronze tablet and the flower beds in front of the Sunday School building were given by our own people as a memorial to the men of the 28th division who gave their lives in the world war. Although our own service flag carried forty-seven stars, not one of these noble young men or women lost their lives in the service.

A beautiful silver vase was given to the church by Miss Ansley in memory of her sister.

Mr. P. S. North bequeathed $500.00 to our church.

Material Improvements

During these fourteen years the Church, Sunday School, and Manse have been painted several times. New twin furnaces have been installed in the church, and an additional furnace in the Sunday School building. Improved plumbing equipment has been installed. The entire electric light system has been rebuilt, and electric sign placed across Seventh Street. The grounds back of the church have been filled in, and a large mound constructed upon which a church sign was made. Two excellent tennis courts with good back stops were built.

The study has been equipped with desk, typewriter, writerpress, mimeograph, addressograph, safe-cabinet, and other office fixtures.

The Open Air Equipment consists of platform, benches, and electric lights, all of which are stored under the Sunday School building during the winter.

A modern organ blower was bought and installed, and the organ has been repaired on several occasions. Large electric vacuum cleaner was also purchased.

The tile vestibule of the church has been relaid, the central part being set in cement.

The floor in the Ladies bible class and the Primary rooms have been leveled, and much of the colored glass in the Sunday School building has been replaced by clear glass.

The Beginners Department has been equipped with low, white tables, and small chairs.

Pianos have been given or loaned to the Sunday School, one of which is in the Men's Class, and the other in the Primary room.

General Notes

During the present pastorate four printed directories have been issued. Bulletins for distribution in the church were used for several years. These were supplemented in 1916 by the Presbyterian, which is mailed to all of the members of the church.

Some years ago this church had the pleasure of hearing a series of lectures on the "Fundamentals," delivered by the members of the faculty of Columbia Seminary.

In 1924 the pew rentals were abolished, and the pews freed.

In 1923 Twiggs Street was paved, costing this church $1,000.00 as its part of the expenses.

In 1916 the trustees transferred the care of the property of the church to the deacons.

Several years ago the trustees sold the property belonging to the church, located at the corner of Seventh and Ellis. The proceeds of this sale were invested, and the interest is used in supporting the Sunday School.

During the present pastorate of fourteen years 1190 members have been added to the church.

Death of Officials

During the present pastorate this church has lost, by death, the following officers:

Mr. H. A. Brahe, Dr. Geo. A. Wilcox, Mr. C. E. Whitney, Elders, and Mr. E. S. Johnson a Deacon.

Disasters

During the present pastorate this church has suffered from two floods which swept over Augusta. These were followed by the building of the levee which has protected Augusta from such disasters.

In 1916 the great fire swept over the northeastern portion of our city rendering fifty-six of our families homeless in one night. Many of these members did not rebuild in this section of the city, and thus heavy losses were sustained by our church.

Going to Take Up School Work

After long and earnest deliberation Dr. Sevier decided to accept the Presidency of Fassifern School for girls, located at Hendersonville, N. C. He and Mrs. Sevier have been most active in their work with the young people of our church, and through Camp Greystone with the girls of the entire Southland. The school to which they go is a preparatory High School, accredited by the Southeastern Association of Secondary Schools, which they hope to develop in to a Junior College.

When the resignation was presented the congregation voted very heartily to ask Dr. Sevier to reconsider, but as he felt this was a call of God to a greater service, the congregation reluctant concurred with him in asking Augusta Presbytery to dissolve the relationship as pastor and people to take effect Jan. 15, 1925.

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